THE MISSIONARY HERALD

AT HOME AND ABROAD

Pacific School of Religion
Berkeley, Calif.

DECEMBER 1935

"Ethiopia shall haste to stretch out her hands unto God."—*Psalm 68:31*

You CAN GIVE HIM WHAT HE ASKS!

It is Christmas, but—this old man's country is torn by war; his body is wracked by the world's most dreaded disease, leprosy; his soul is tortured by fear and loneliness.

He has walked thirty miles to beg you, on his knees, to admit him to the Haile Selassie Leprosarium in Addis Ababa, Ethiopia. There you can give him—

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medical care, perhaps even cure,—
the gift of Christ himself—

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FOR FORTY DOLLARS
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Address .....

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His Majesty, the Emperor, (in dark cloak) visiting Haile Selassie leprosarium at Addis Ababa during construction

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Foreword

In this number the article by Dr. Halliday is part of his address at the Joint Meeting of the Home Boards and New England Regional Conference in Providence, October 19–21. An account of that meeting appears here and also an account, freely illustrated, of the Joint Meeting of the American Board and Mid-West Regional Conference at Grand Rapids, October 22–24. We have here also part of the address at the latter meeting of Dr. Boynton, pastor of the Bryn Mawr Community Church in Chicago.

Those who are especially interested in Dr. Birge's series on "Turkey and the Turks" will look forward to his closing article, "The American Board in Turkey." We had to postpone its appearance to our January issue because of an unexpected amount of material that could only be used in December.

Christmas and the Board of Ministerial Relief have the right of way this month. Miss Atwater is on the staff of this Board and Miss Harding is on the staff of the Santee Normal School. Mr. Gulick's story ties up with both Christmas and Ministerial Relief, on account of its hero and on account of its author.

Miss Johnson and Miss Tenney were Student Summer Service workers. Dr. Laubach's article is most timely in a political sense, while Dr. Goodsell's and Mr. Phillips' articles tie up with our suggestive cover.

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Pacific School of Religion
Berkeley, Calif.

YOUNG AFRICA ON THE MARCH

Looking Ahead in Africa

A Johannesburg Slum

By Ray Edmund Phillips

"SINCE we have come to the city to work, money has taken the place of my brother," said a native African, living with wife and children in a single squalid room in one of the notorious yards which are some of the worst in the world, and which the city council of Johannesburg has not yet succeeded in obliterating.

"I cannot provide the rent money and the food which my wife and family need. We are unable to send our children to school. I cannot think of anything but money, money, money, all day long.

"I cannot go to see my brother because I have no money. I cannot ask him to come and see me because I cannot buy food to set before him. We are all thinking of money these days and forgetting our brothers."

"If things are as bad as all that," said Booker T. Washington once years ago to a young man who had been telling him heartbreaking stories of the conditions among the Negroes in the United States, "it makes all the more interesting and valuable what we are doing about it. It is a thrilling task: helping my people to throw off the obstacles that beset them and begin to move on and on into newness of life and opportunity."

"AS BAD AS ALL THAT"

The new African, the product of missionary schools and colleges, looks back and recalls the fearsome, deadening, spirit-controlled world of his fathers, and he is grateful for the early work of the missionary pioneers who liberated the people from bondage to tribal and ancestral spirits and the sinister ministrations of the witch doctor.

The missionary's message was life-changing; revolutionary. Life has been made worth living. The loving Father God has been made the personal Friend of legions of His African children (34 per cent of the native people in South Africa are members of Christian churches today). Individuals have been freed from slavery to enervating tradition and an ancestor-controlled social order, and have already risen high in various vocations and professions. For all this the New African is grateful.

But he is frankly puzzled today at what is taking place before his eyes. The white missionary and the church have followed him to the highly industrialized urban area. He had felt that he was joining a great body of people which represented that brotherhood of men and women under a common Father God about which the Apostle Paul said so much.

But here in the city are many other churches also calling themselves Christian, also preaching Paul's message, but not coöperating with other Christian groups. Not all of them can be right, for they differ so widely in their teachings. Which is right? Is any one of them right?

If it is a good and necessary thing to belong to a Christian church why not leave the church of the white missionary where moral standards are high, and discipline onerous, and become a member of one of the split-off sects where, so long as your church fees are paid, you can do pretty much as you like?

Or why, after all, should one not do as the Communists urge, drop membership in any church and ally yourself with the Communist Party, which seems to understand the daily problems of life and is concerned to do something about them.

This introduces another source of disillusionment. It is quickly discovered in the cities that not all white men are like the white missionary. This comes as something of a shock. The missionary did not tell you that many white men are not worshippers of God.

As a matter of fact many white men act as though there were no God. They are actually more pagan than the tribal natives in the country who never heard of Jesus Christ, yet whose whole life was lived as in the sight of unseen spirits and whose daily life was governed in accordance with what they could discover of the spirit's wishes.

Now white employers are often selfish and unsympathetic, if not actually brutal. They pay you as little as they can and work you like an animal. They do not care that the wage they pay is inadequate, and that your wife and children have to leave home and work to buy sufficient food to keep body and soul together.

Then again, you learn that laws have been passed by Parliament (in which there are a number of clergymen, voting consistently with the majority) making it a crime for you to do certain kinds of work, simply because your color is dark.

And then again, you meet the harsh, brutal treatment of the police; the "pick-up van"; the hustling in the courts where you land sooner or later for some trivial offence; and you meet the white bootlegger, or gambling "runner" and are fleeced of goods. In a hundred other ways you feel the heavy hand of the unsympathetic white man.

These experiences are hard for the New African to interpret in the light of his Christian experience and training. But what makes everything still more puzzling is the strange inactivity of his friends, the missionaries, when it comes to assisting him to find his feet under these new, trying conditions.

He goes to church and his soul responds to the fine appeal to surrender all to the guidance of the Spirit of Jesus Christ and to the dedication of the whole of life to following Him.

As he is on the way back to his one- or two-room dwelling he is accosted by police demanding his pass. He suddenly remembers that when he changed to his Sunday suit of clothes he left his passes in his work clothes. Protests avail him nothing. He is marched off down the street to jail, kept there over night with scores of others, and fined next day $2.50 or $5.00 by the magistrate, failing the payment of which he goes to prison for two weeks or a month.

When he returns home his wife tells him that the children have had to go hungry for several mornings when she has had to go off to work; that none of his friends can loan them another penny (they are also heavily in debt), and the rent is overdue. Then there is the payment to the Burial Society which *must* be kept up.

He goes to his work in town with a sinking feeling that only a stroke of great good luck will enable him to pay his debts and will restore him to respectability once more.

Along comes Magwaza with coupons on the Dublin (Irish Free State) Sweep—prizes of $150,000 for winners; smaller but still amazing prizes for many others—and the Dublin Sweep knows no Color Bar! He buys a share in a coupon with $1.25 that he borrows from a friend.

Then a runner of the Chinese games, "Fah Fee" and "Pucka Pue" induces him to try his luck. His luck is against him. Then his friend Thomas flashes by with a new suit and a roll of bills and tells him of winning $350 last Saturday on the race course on a $2.50 bet on the horses. He promises to go with Thomas the coming Saturday.

In the meantime he has been approached by a white or colored bootlegger to act at a fat remuneration as an agent in the slum yard in which he lives. The suggestion is that his wife can leave off her washing in the town and dispense the liquor from their slum room. They can make enough at this to send their children to school, perhaps even send their eldest to the missionary institution in Natal.

The prospect is alluring. If he falls in with this scheme, as many have done, he will never show up at church again. If he does not, he may still not attend for lack of funds to pay his

church fees. After all, the heavens will not fall if one simply drops out and saves one's money by not attending at all.

"Thousands of Christians on the Witwatersrand do not attend church because they haven't church fees, or who have, but are making money in ways the church will not approve," says a Christian inspector of schools.

"The church refuses to face or is slow to try and meet the problems of the people. It preaches impractical maxims and does not seek to prove Christianity in the Monday struggles of the people," says the principal of a school.

"WHAT WE ARE DOING ABOUT IT"

In South Africa there is an element of urgency about the problems facing the Christian church arising from the very large number of African youth who are being exposed to disturbing conditions. In no country in the world are so many individuals of a backward race meeting face to face with so many individuals of the white race and having personal dealings with them.

In no country in the world are so many native Christians being put to quite so severe a test of their newly found faith. And in no country with which the writer is familiar is there such a demand as in South Africa and by native Christians for a program of *Social Action* on the part of a united Christian church.

In the next decade it will be a race between such action and such unity of endeavor by the Christian church and the relegation of the church to the sidelines of interest—at least on the part of educated African men and women who are making the cities and towns their homes.

Conferences of black and white Christian workers, meeting under John R. Mott's leadership in South Africa a year ago, frankly faced the situation presented here, and drew up plans for the creation of a National Christian Council which would coördinate the work of missionary societies on the field and make for a larger measure of coöperation between South African, European, and American missionary societies.

These conferences adopted resolutions, prominent among which were those calling for a greater measure of unity of effort among mission bodies, and the study of ways and means for making effective the whole Christian Church organization, white and black alike, in South Africa, in the difficult fields of economic and social relationships. A temporary organization was effected which was charged with the duty of presenting these tasks to the churches in the interim before the permanent organization could be brought into being.

American Board representatives in South Africa have had considerable share in bringing to fruition negotiations between different bodies for such National Christian Council and in urging for a forward-looking platform such as has been adopted.

Representatives of the Board have long demonstrated to other Christian bodies that they are not a proselytizing organization, but that on all occasions they have been willing to coöperate with others in every possible way. So the Board representatives have the confidence of all.

Also, the social work program of Board representatives on the Witwatersrand has commended itself to Christian workers of other denominations. Some of these have undertaken to act along similar lines.

Most people would undoubtedly agree that it is an urgent need, this supplementing of the Christian message with definite action in the field of social reconstruction. They can be counted upon to go as far as their *home constituencies will allow* in supporting definite suggestions for making the church effective in these ways.

AND WHAT WE SHOULD DO ABOUT IT

Just what lies ahead, so far as new developments in missions in South Africa are concerned will be determined to some extent by the decisions which it is expected the World's Alliance of the Young Men's Christian Association will take, looking toward extending its institutional program to the industrialized centers of South Africa.

One development which seems certain and which must be sponsored either by the Y.M.C.A. or the missionary societies is the provision of a training school for Christian social workers. African young men and women, the best product of higher institutions, must be given specialized

[*Concluded on page 539*]

In Loving Remembrance

By Bertha Atwater

The Christmas Fund is our constant pledge of fellowship to those who have borne the burden and heat of the day

"I FEEL so very sorry that I cannot give more to the Christmas Fund," wrote a contributor last year. "At first, I thought I just could not send anything, but the more I thought about it, the more I thought I *must* do a little. I am nearly seventy years old myself and have a very limited income, so I have to be quite economical to make ends meet."

This letter explains to some degree the remarkable steadiness of the Christmas Fund through the years of the great depression. Ever since its inauguration thirty-three years ago it has had a unique place in the hearts of our Congregational church people; and the fact that year by year the Christmas Fund contributed by members of the Christian Church wing of our merged Church grows steadily larger and larger, shows that this offering of love and remembrance has also the power to kindle the hearts of new friends. During the past three years 1,853 new donors have joined the host of those who have given faithfully to this Fund for ten, fifteen, or even twenty-five years. For the last four years the Christmas Fund has averaged $65,384 and has never dropped below $60,000.

"This is Thanksgiving Day," wrote another donor. "I am spending it in bed with a feverish cold. In general I have excellent health, considering my eighty years and have a nice home in Pilgrim Place with beautiful surroundings. In token of these and unnumbered blessings, I am sending my check for three dollars. My own income is tiny, but I rejoice to spare this bit of cheer to one of God's saints."

They came from all directions, these gifts to the Christmas Fund of 1934, from every state in the Union but one, from friends in Hawaii, Puerto Rico, Cuba, Turkey and China. Nearly 1,900 of our churches were represented, and there were 6,437 separate contributions, ranging from one dollar to one thousand and amounting in all to a total of $64,629.

It is not possible to measure the comfort and cheer brought by these gifts to the pensioners of the national and state Boards of Relief—men and women whose average grant is now but $259 to a minister (usually married) and $204 to a widow. At Christmas checks were sent to 837 families, including men, women and children, aged, ill, unemployed or orphaned. These Christmas checks, just the bit extra over and above the regular quarterly grants, provided winter fuel, replaced worn-out stoves, bought shoes and overshoes to protect the feet of old and young, paid accumulated bills and, best of all perhaps, gave that feeling of security which is the one thing needful if there is to be any peace in life.

"The Board won't let anything happen to

us," said the wife of one retired minister when an unexpected check brought relief from pressing anxiety.

"More than the amount of the Christmas check and the other gifts of the Board could possibly mean to me in money, is relief from the feeling of panic which, in spite of our faith, does get the better of us when one by one the securities of our life give way," wrote another widowed pensioner of the Board.

"I cashed the Christmas check," still another letter said, "and paid for a ton of coal and also for shoes and overshoes. The rest I shall use a little at a time for food, so that we can keep out of debt. I thank you more than I can tell for this gift, which helps so much." She will be eighty next April, and she and her sister, a widow with a tiny income, live together in their own little home. When the total income for two is a good deal less than $500 a year, it does not take much imagination to picture the joy with which the extra Christmas check is received.

On the roll of the national Board of Ministerial Relief are 409 ministers and widows past seventy years of age, 167 beyond eighty, and fourteen past ninety. Eighteen are younger ministers disabled in service; and forty-one, widows with families of children dependent upon them. One of these mothers wrote, under date of October 26th, "At present the money sent from your office is all that is coming in. One of my boys is in New York looking for a job. The one that he had was only for the summer season. My other son has left high school and spends days looking for work here. He manages to get odd jobs here and there, so we have about two dollars a week on which to live. Cold weather is here, too, and that adds to the problem, for as yet we have no fuel in the house." Her husband died last March, leaving four children under twenty-one.

In 1934 the Christmas check added an average of $40 to the pension of a minister and $32 to that of a widow. More than a thousand families will look to this Fund for help at Christmas, and during the coming year through the Emergency Fund—that part of the Christmas Fund not dispensed at Christmas. From this Emergency Fund in 1935 more than six hundred checks have been sent to relieve acute distress caused by illness, death and unemployment, $5,263 has been sent to State Superintendents for similar distribution, and $7,000 was used to prevent further reduction in the regular grants.

The Board of Ministerial Relief looks forward with confidence to the Christmas Fund of 1935, in the hope and expectation that it will enable them, in the months to come, to stretch out the same hand of fellowship and substantial help to those whose need is great.

Peace Because—

Upon the way to Bethlehem,
Till time shall bring release,
However dim and rough the path
May not our footsteps cease,
Since at the end for us awaits
The guerdon of His peace!

CLINTON SCOLLARD

Christmas

By Ruth

CHRISTMAS!
And a hundred students away from home!

Our group here at Santee comes to us each fall largely by bus or truck and because of the distances which they travel and the uncertainty of mid-winter roads we do not encourage them to go home during the school year. Our Christmas vacation, therefore, consists of the afternoon before Christmas, Christmas Day itself and New Year's Day.

Since there is in the heart of everyone away from home at this season a wish to be among home folks, we do all in our power to keep everybody busy, happy and contented. This means that there is something doing most of the time.

Our preparations for Christmas begin a long time ahead. For several months my handcraft class has been interested in making linoleum blocks which would be suitable for Christmas cards. This venture has been so successful that we have had to call upon Mr. Fowler, our printer, and his classes, to do our printing for us.

This year we sold nearly 500 cards. The proceeds will be divided between the printing department and my department. We need materials for handcraft and art work and this money will help us to obtain these things. This has been an interesting project and has been useful in teaching the youngsters art principles and standards of good workmanship.

My foods class had a share in helping with the Christmas meals. About eight weeks before the holidays we made thirty-one pounds of fruit cake and put it away in the storeroom.

We ate it for supper Christmas night and it was good! The day before Christmas we made 117 molded, layered gelatine puddings for the Christmas dinner.

Another project of which I had oversight was the making of the nut cups which were used on the Christmas table. Each cup had a green construction paper tree in a red base. Filled with nuts and candy, they added much pleasure and color to the meal.

The Senior class and its sponsor were responsible for decorating the dining hall and the chapel. It is no small undertaking to make such large rooms look festive, but they succeeded wonderfully well. They also added the traditional trimmings to our large Christmas tree which shone in all its splendor on Christmas Eve.

There was something extra going on much of the time. On Wednesday night before Christmas the Santee District School gave its program in our chapel. We were proud of the accomplishments of the two Santee graduates who are the teachers in this school.

Then on Friday night was the picture show, "The Christ Child." Our picture show, given every two weeks, is one of the contributions which our school makes to the community life of this section. It is the only recreation to be had by many of the people here.

Sunday was a busy day. Mr. Hertz is our minister as well as our Principal. On Sunday mornings he gives us very fine, helpful services and sermons. We have a regular choir of twenty-four of the students who are led and trained by our music teacher. We have a processional and a recessional each Sunday and often there is special music. On this Sunday we had both a choir number and a solo by one of the pupils who is taking voice lessons.

One thing we have each Sunday which would seem different to most of you is a hymn sung in the Dakota or Sioux language. The tunes often are familiar but the words are strange enough. Sunday night our chorus-choir gave

Linoleum Block Christmas Card Designed and Cut by Edward Eagle Boy, 10th Grade

at Santee

Anna Harding

the cantata, "The Music of Bethlehem," by Holton. The solo parts were taken by our own students. The Indian likes to sing and anything of this sort which he puts on is well done.

Those of you who sent us boxes for our Christmas would have been interested in hearing Mrs. Hertz, our Principal's wife, and the matrons of the dormitories deciding upon an equitable distribution of the things which the boxes contained.

Saturday forenoon two of us spent the time wrapping and marking the gifts for the girls. The materials which were in some of the boxes surely came in handy. The boxes you sent were lots of fun to open. To see the things, to know that they were packed with a thought for us and for the work here, to remember that they represented sacrifice on the part of many, did our hearts good.

When we were through there were five gifts for each girl and the boys were faring just as well. We tried to fit the colors of things to the girls and to their rooms. When they received their packages they all seemed pleased so we felt that our time had been well spent. You can be sure that you had a large share in bringing happiness to many of us. We are all grateful to you for the things you sent.

On Monday night we had what seemed to the children like the chief event of the week, the Christmas tree. It has been sometime since I have seen such an affair as we had that night. The platform was covered with gayly wrapped, mysterious bundles. Also there were sacks of fruit, candy and nuts for each person there.

We sang carols with the words thrown on the screen by the stereopticon lantern. Then Santa was represented by one of our Indian men and the gifts were given out. It was fun to feel the thrill of expectancy that was in each person there, old and young alike. And I'm sure that no one went away disappointed.

We could all give thanks for the thoughtfulness of our friends scattered all over these United States who had made this happiness possible for us all. At midnight the church bell

Linoleum Block Christmas Card Designed and Cut by Homer Claymore, 10th Grade

rang and the houses were serenaded by a group of our older boys singing carols.

Next to the Christmas tree there was no more important event this week in the minds of us all than the Christmas dinner. It was served at one o'clock on Christmas day. We had chicken with all the fixin's that go with it. After dinner we had a musical program with carols sung in French, Spanish, German, Indian and English. It was a unique experience.

Christmas night the Junior class sponsored the presentation of a Christmas play written by our music teacher, Mr. White. It was "David, the Shepherd Boy." There were only two speaking parts, David and his guardian angel. The rest was in tableaux with chorus accompaniment. It was very lovely and we all had the feeling that we had seen the Christ Child and had been blessed by Him.

And now we face another Christmas—for the Christmas I have been describing was Christmas of 1934. Again a new year faces us. What it may bring it is not given us to know. But we have faith and we have trust. And we have the wish that to all of our friends Santee may be a little more real and that our needs will become part of their prayers and of their work.

Interviewing General Smuts

By Fred Field Goodsell

General Jan Smuts is one of the truly great men of contemporary history. His ideals, his insight, his energy, and his devotion mark him as one of the few prophetic statesmen of our times.

His race is almost run; he belongs to the elder group of active leaders; but he is still a power to be reckoned with, not only in his own country, the Union of South Africa, but in world politics.

Dr. James Dexter Taylor of Johannesburg, one of our missionaries, arranged, through the kindness of United States Minister Ralph James Totten, that I should meet General Smuts in his office in Pretoria, the administrative capital of the Union.

It is significant that he was willing to accept the post of Minister of Justice under Prime Minister Hertzog. These two men until recently have been in opposing political camps, but they have led their great parties into a fusion movement which augurs well for the future of South Africa.

One does not easily learn the inner history of such developments, but there is something inherently appropriate in associating General Smuts with the administration of justice.

America and the Americans, in the minds of the older statesmen of the day, connote the League of Nations. General Smuts was second only to President Wilson as an advocate of the policies which resulted in its organization.

"Just remember that the League is your baby," he playfully remarked early in the conversation.

He proceeded to make it clear that he remains its convinced and vigorous supporter, even in days like the present when Christian internationalism is in such deadly struggle with the worst forms of secular nationalism.

"We shall find the way yet," he said, his prophetic insight flashing in harmony with his restless, searching eyes.

Abruptly he turned from comments on world politics to ask the purpose of my visit to South Africa. By way of immediate reply I handed him a copy of Dr. Taylor's beautifully printed brochure on the history of the South Africa Mission of the American Board with special reference to the Centenary celebrations which had just been held at the Amanzimtoti Institute.

I did not need to inquire whether General Smuts knew about the work of the American Board in South Africa. As he rapidly turned the pages of the brochure he spoke of Lindley, one of the pioneers of our Mission, and of his great service to the Dutch as well as to the Zulus. It was Lindley who baptized Paul Kruger and it was Lindley who helped to create the tradition of coöperative helpfulness which has been a vital factor in the development of the Christian movement in South Africa.

General Smuts revealed his deep interest in the higher life of the Bantu peoples and especially in the progress of happy interracial relations. He surprised me with the vigor of his conviction that not only the American Board but all agencies which seek to develop the spiritual energies of the blacks as well as of the whites should redouble their efforts to produce a truly Christian civilization in South Africa.

"Of course you must continue your work!" he exclaimed in answer to my question. "You have only fairly begun. We need your help and shall increasingly work hand in hand with you."

"What is the most important thing to bear in mind as we go forward?" I asked, turning the conversation even more directly toward the future.

"What a typical American question!" he smiled. "You want to know just what to do and then proceed to do it!"

He evidently takes an opportunity now and then to probe under the surface of things missionary, for after referring to conversations he

had had with many types of missionaries, speaking of their devotion and their great passion for making Christ known to the Bantu, commending their resourcefulness and heroism in facing primitive conditions and wellnigh insurmountable obstacles, and paying great tribute to the civilizing as well as Christianizing value of missionary effort among the blacks, he fastened upon a weakness which he has not been the first to recognize.

"Have you missionaries as a whole been careful to preserve the worthy features of Bantu life? Have you not largely ignored the native spiritual resources and aptitudes of the people of Africa?"

I agreed that it is a mistake to confuse "primitive" with "pernicious" traits. Not all native folkways are unworthy from a Christian standpoint.

"Your effort must be more and more to understand the inherently worthy aspects of Bantu life and to integrate them with the Christian Gospel and way of life."

I referred to the work of Miss Mabel Shaw of the London Missionary Society at Mbershi in Northern Rhodesia and the beautiful little book, *God's Candlelights*, which she has written. This book perhaps better than any other illustrates the point General Smuts was making.

"Exactly," he said, "the most urgent aspect of missionary work in the next generation to my mind is the preservation of the worthy traits of the Bantu people in the process of Christianization. I am not sure that all missionary societies and missionaries can face this problem sympathetically, but I am confident that the highest interests of the Kingdom of God require that it should be faced."

With this word of insight and encouragement the interview came to an end, and I left the General with a vivid sense of his rich and engaging Christian personality.

Looking Ahead [*Continued from page 533*]

training in economics and sociology and in recreational and leisure-time activities and placed in strategic centers to assist their people in these most difficult days of transition.

At this present moment the writer knows of five centers where the support of such workers could be found immediately. And the right kind of African men and women can be found who would willingly undergo a year or two of intensive training for this new profession.

Eighteen months ago the resident secretary of the Bantu Men's Social Center in Johannesburg sounded out some of his friends, all graduates of higher schools, as to their willingness to enroll, and pay for if necessary, courses leading to qualifications for social work leadership. Fifteen responded at once that they would be willing to *sacrifice* to obtain this training.

Things are pretty black in South Africa today for men of color. But Dr. Booker T. Washington was right in feeling that conditions like this, instead of discouraging should lend new interest to measures designed to improve and transform the situation.

The missionary task is gaining in importance and significance to the degree that adaptation of the Christian program and specialization of missionary workers make possible dealing in vital fashion with all the life-problems of the native people in their great need.

One need is for highly trained missionary workers competent to deal understandingly with social problems in congested urban areas, competent to train native Africans in methods of organization destined to enable their people to better their conditions, and competent to place in compelling fashion before white people in South Africa their share in working for the solution of these problems of social reconstruction facing the non-white peoples.

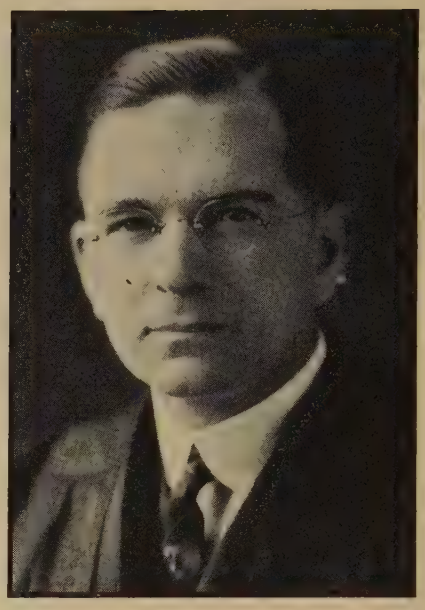
One need—and the Christian Church in America must share in meeting it—is for a unity of missionary administration if not an organic unity of all Christian bodies. The Christian Church must present a united front today.

Another is for a practical program of Social Action, worked out by wise Christian leaders in America, which will indicate to us representatives in other lands new fields of usefulness that we may enter.

The Constants in Home Missions

By M. Russell Boynton

From his notable Grand Rapids Address



Rev. M. Russell Boynton, D.D.

BOTH as to direction and method, change is the very essence of the Home Missionary Movement. But all through the process wherein forces of life play upon it remain three constants: first, the fundamental necessity for every community of an effective institution of religion which, if it cannot or will not provide for itself, must be supplied; second, the fact that wherever migrations take place there the missionary must be found; and third, that in changes of mental climate he has a most important part to fulfill.

IN UNDEVELOPED COMMUNITIES

We note those areas where churches would not exist except for the assistance of our Home Missionary Society. It is very easy to *say* that the frontier is gone but it has gone only a very little way. This country is still new.

Last spring I went to Billings, Montana. The church there came in with the railroad not so very long ago. Social development is still in its early stages in that state: when you run into a fact like this—that whereas in Massachusetts 75 per cent of the adult population are church members, in Montana only 25 per cent are so related, you understand the continuing necessity of our work. The frontier has not gone so far away but that this necessity remains.

MIGRATION MEANS MISSIONS

We completely fail to understand our national life if we think of it as settled. Never before in the history of the country has migration been so large as it is today. Homesteading is by no means over. The great government projects in the West have already started great shifts in population. The Church Building Society recently made an appropriation to a church in Oregon that has already begun to feel the effects of the Bonneville Dam project.

There has been organized recently a larger parish in southwest Louisiana. It occupies a large area covered by three preaching points. The enthusiasm with which the coming of the missionary was received is illustrated by the fact that an old lady seventy-five years old split the shingles for the roof of one church, and not content with that, kept on until she had split enough shingles to be sold and make the first payment on the piano.

Where did these in Louisiana come from? They had moved from Iowa, and because they were migrants a religious need existed.

Not only do people go to Florida for the winter, but large numbers of northern people have gone there permanently. New communities need missionary assistance of one kind or another if churches are to be established.

But in the migration of today there is one great difference that is of the utmost concern to the churches. We used to think of Home Missionary work as dealing with those who had gone out from the settled to the scattered areas of the land. Now we are beginning to realize that one of the most significant movements of our day is back from the scattered to the settled areas. The churches of the settled areas are

more and more going to be dependent upon the religious training given to the children in the scattered areas, and the interest of the settled area in the scattered area, which was once thought to be largely benevolent, becomes now a matter of survival.

How often has this transformation taken place in missionary effort! The mission to the Gentiles saved early Christianity. Home Missions will increasingly save American Christianity.

ADAPTING METHOD TO MENTAL CHANGE

The third constant element in the Home Missionary enterprise has to do with changing mental concepts. It has been called upon to make new ideas effective whenever people's minds have been turned in new directions.

One of the first and most important things which attracted attention, as the church followed the critical attitude which is characteristic of our day, was the tremendous evil of sectarian competition. The church rightly became increasingly critical of this indefensible practice. During the last twenty years this criticism has grown into an angry storm of protest, and is one of the most hopeful signs in the life of the American Protestant church today.

The habit of sectarian competition is so reducing the effectiveness of Protestantism that either the tendency must be overcome or the place of leadership of Protestantism lost. The time of self-examination has come none too soon. The situation is urgent and desperate.

This critical attitude is something decidedly new; it represents a right-about-face in the thought of our people; the whole history of Protestantism from the time of the Reformation until twenty years ago takes denominational competition for granted.

It is very easy to date the time when a new attitude began to be assumed. The church which I now serve is this year celebrating its twentieth anniversary. It was formed as a community church by people of many different denominations; they have told me they thought they were doing something absolutely unique; that they did not realize there were other churches with similar ideas.

In a history of the community church movement you will find the statement that about the year 1915, in widely scattered parts of the country and obviously without any connection between them, community churches began to spontaneously appear—by the hundreds.

Here we have a splendid illustration of the emergence of a new attitude of mind, an attitude which twenty years ago became strong enough to begin to vitally affect Protestantism. Now let us see what the relationship of the home missionary movement to it has been.

Influence of foreign missions. Students of this problem are pretty well in accord in pointing out that one of the great factors producing this new attitude was the protest which came back from the foreign missionary field.

When you face the stark realities of non-Christian countries, the littleness of the things that divide us contrasted with the vast importance of those things which we share in common become tragically apparent. And if the foreign missionary enterprise had done nothing more than to awaken our consciences at this particular point, it would have been supremely worth while.

Contribution of home missions. Much of the evil which existed in the older portions of the country was transported to the home missionary fields, just as it was transported to the foreign missionary fields, but there were home missionaries no less than the foreign missionaries, who were protesting against this unholy endeavor.

I remember that Frank Moore told me that in his early days as a home missionary he flatly refused to go into a certain territory to found a church as he had been instructed to do, because he felt that the field was already adequately served and that denominational prestige was no excuse for forcing another church upon the community. It was in this spirit that he worked all his life, and no enterprise of similar proportions is so free from the evil of competition as the territory of which Dr. Moore was superintendent.

Yet the last way in the world by which this evil is going to be eliminated is by passing ringing resolutions denouncing it; resolutions which generally are promptly forgotten. It is trying to substitute the making of a face for the fighting of a battle.

Pacific School of Religion Berkeley, Calif.

COMPETITION IS BEING REPLACED BY COOPERATION

Elimination of this evil of competition has largely been made by the missionary agencies.

Dr. Cadman has told me of a rather salty remark that my father once made to him. There was a movement on foot in Brooklyn to unite Central Church and Clinton Avenue Church.

"Nehemiah, do you think they will do it?" asked Dr. Cadman on the way to the meeting where the decision was to be made.

"No, they are not dead enough," father answered.

Most of the amalgamations that have taken place in the self-supporting areas of this country have been indeed in the nature of deathbed repentances.

One of the most successful methods of dealing with an overchurched situation in home missionary areas has been through the development of the *federated church idea.* This had its inception in the home missionary work done in Massachusetts.

A second method has been the *larger parish idea.* It is the conviction of the Institute of Social and Religious Research that it is far and away the best method for meeting the religious need of the country. But it was Malcolm Dana, the director of rural work in the Congregational Home Missionary Society, who developed this idea.

The most significant movement, however, has appeared within the last two years: the very simple device was resorted to of asking those denominations who would, to join in the compiling of a master list. Each denomination would furnish the names of all of its churches, aided and unaided. Wherever an aided church was discovered in any town where there was a church of another denomination, this was to be taken as *prima facie* evidence for the need of an investigation.

Investigation might develop the fact that one was an English-speaking, the other a German-speaking church, and that no real competition existed. Or, they might be in different parts of town, ministering to entirely separate communities. But if it developed that competition actually existed, then the coöperative Boards agreed to effect an adjustment, and if within a specified limit this had not been made, they would withdraw aid from the field.

Six denominations, Baptist, Congregational, Disciples of Christ, Dutch Reformed, Methodist, and Presbyterian, are now coöperating, and anything that approaches competition between any of our aided churches and churches of these other denominations will, except in very few instances, be eliminated.

You miss the significance of this if you think it has been confined simply to the territory for which our National Society is responsible. These master lists have covered the whole country and have exerted a profound effect.

But where did this idea come from? It was conceived and has been promoted by the Secretary of our own Home Missionary Board. So we find our own society to be the agency that is working out the implications of the tremendous change in thought of recent years.

A SIGNIFICANT COROLLARY

and one which I think is possibly the most important thing I have to say is:

As one looks forward into the future he becomes more and more convinced that the salvation of Protestantism in the days to come is going to be through coöperative effort. And inevitably this must be through the coöperative effort of our missionary societies. If this is true, then there is no greater problem before the Protestant churches today than to so strengthen the home missionary enterprise that it will be able to foster and promote this coöperative effort.

For instance, I see plainly, as do you, the great challenge of paganism today. I believe that this can only be met as a united Protestantism attacks it on a united national scale, and I can assure you that just as soon as resources are available for this purpose, there will start a mighty movement which will have a greater chance of stirring the religious life of our people than anything which has occurred during the years of our disorganization.

Change is of the essence of the home missionary movement because it is of the essence of life, and your home missionary society is the inevitable agency through which the great changes of our national life will be met and conquered by the churches of America.

First President of the Philippines

By Frank Charles Laubach

THE election for the first president took place on September 17 with three candidates in the field: Mons. Gregorio Aglipay, Bishop of the Philippine Independent Church, General Emanuel Aguinaldo, and Mr. Manuel Quezon. The election was an overwhelming triumph for Quezon.

As Resident Commissioner from the Philippines he had labored for many years to prove to America that the Philippines were ready for independence; as America gave them a greater measure of self-government he received credit for these advances; and when last year Congress passed the Tydings McDuffie Bill which provides for a commonwealth in the Islands, it became a foregone conclusion that he would be the first president.

No other man rivals Manuel Quezon for personal popularity in the Philippines. He has proved himself to be an extraordinarily astute politician, building up an unbeatable political machine: a remarkable achievement since he has been fighting tuberculosis for twenty-five years. It seems altogether likely that he will make a success of his administration.

The new commonwealth government can give the Philippines the same freedom that Canada and Australia enjoy in the British Empire. The American president has no power to veto any Philippine law; the Supreme Court of the United States may decide whether any law conflicts with the Tydings McDuffie Act. Within the restrictions of this Act the Filipinos will be entirely free to make their own laws so long as the government does not go bankrupt; should that happen within the next ten years the American Government would take control of the commonwealth's finances until it should become solvent. I think bankruptcy unlikely to happen.

At the end of ten years the Philippines will become entirely free. We who are in the Islands believe that they will make a success of their independence. There are only two serious questions that cloud the horizon.

The first is economic. The great bulk of Philippine products have been coming to America. Will America grant the Philippines preferential tariff rates or reciprocity? If so, the Filipinos may look forward to a long period of prosperity. If not, they can expect uncertainty and some hardship. Powerful influences in America oppose the competition of Philippine products.

American beet and cane sugar growers do not desire Philippine sugar to enter the country. American cotton and dairy men oppose the importation of Philippine coconut oil, which makes an excellent substitute for butter. American tobacco growers do not want Philippine tobacco to enter the United States. American laborers will not tolerate the competition of Filipino laborers.

All these blocs have been strongly behind the agitation for independence during the last few years. It is true, unfortunately, that the Philippines secured their independence, when it finally came, by the efforts, not of their friends, but of their competitors.

The Tydings McDuffie Act provides for a gradual decrease in the amount of sugar and other products to be imported into the United States year by year. The tariff wall will rise each year so gradually that the Filipinos may be expected, if they use wisdom, to adjust themselves to these changes.

There is every evidence that Japan intends to take full advantage of the opportunity these tariff walls will afford her. For example, in the city of Cebu the principal stores on the leading business streets were within one year leased by the Japanese. They have been strengthening their hold in Davao, one of the richest areas in the Islands. Other Japanese colonies are to be found: a definite peaceful invasion, though

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Serving Uncle Sam's Builders

By Ernest Milton Halliday

Our Uncle Sam has been very busy these last few years in making over the face of Nature. Charmed by his success with the Panama Canal; impressed by Chicago's demonstrated ability to make its river run back where it came from, he has taken a map of his domain, and with pencil in hand has marked certain localities and areas where he felt things should be going differently. He has summoned men and machines to *make* them different.

Mighty rivers which had for ages thundered through their mountain gorges without let or hindrance are being checked in their flow. They will be forced to lie quiet for a space and then to yield their pent-up energies as gravity drags them swiftly downward toward the sea. A large part of their waters, too, will have to follow new channels to refresh landscapes hitherto baked hard and dry under the scorching sun.

THIS MEANS WORK FOR HOME MISSION BOARDS

Wherever a new population is suddenly called together in a new community, there the Christian churches must needs resume their old pioneering role. These thousands of men and their families must not be left spiritually destitute.

But there are two ways of going about it. The old way was for every board to act independently. The new way calls for coöperation, and that, too, before anything else is done. The new way is being followed by most of the denominational boards linked in the Home Missions Council.

In consequence, instead of each superintendent rushing in to stake his own claim and organize his own little group, the responsible heads of home missionary activities have sat them down in preliminary conferences to plan for approaching these new communities unitedly.

Take Boulder Dam, for example, dedicated by President Roosevelt on September 30. (There be some who feel that the former name was the better, but that's neither here nor there. A dam's a dam for a' that.) Over four years ago seven denominations took counsel together about the army of bachelors and benedicts who were being assembled out there in the Nevada Desert on the banks of the Colorado.

"We will work together on this," said they. Let us organize a coöperative committee. Let us choose one man who can represent us all."

Thomas E. Stevenson, who speedily became "Parson Tom" to the men of the camp, a husky Presbyterian in his early forties, was the leader selected. With aid from the boards, assistance from the construction companies, and the coöperation of the new community, a building was erected to provide facilities for worship, religious education, and social activities. The program has been a success. Even now the church is functioning strongly.

"It is four years ago today that I began my work here," wrote Parson Tom on October 1, 1935. "Four hard yet wonderful years, and I am not at all regretful that I was able to be pastor of this religious enterprise. Our Bible School is as largely attended as it was last year. Week ago we had 327."

ANOTHER PROJECT: GRAND COULEE DAM

About forty miles from where the Spokane River joins the Columbia is the site of the Grand Coulee Dam. What is the Grand Coulee? It is a fifty-mile north-and-south gorge, several miles wide, which was the course of the Columbia far back in the glacial age; its floor is some hundreds of feet above the present bed of the river, and its upper portion will constitute a giant reservoir into which the waters impounded by the dam will be pumped by electric power and thence led by irrigation canals into a vast

On the way to Boulder Dam
Rev. James Walker, left, Thomas Stevenson, Community Pastor, right

Boulder City: Houses and Barracks
"In the Nevada Desert"
On the Banks of the Colorado

region of 1,200,000 acres, now dry and arid, but potentially most fertile.

Cheap electricity and an unlimited water supply will attract thousands of families to till the soil and other thousands for business and industrial developments. Besides making possible the continuous supply of this twenty-five-mile-long reservoir, the dam will pen up the river above it in "the longest artificial lake in the world," stretching back 150 miles to Canada.

This in brief is the dream of the Grand Coulee. The PWA has already allotted $65,000,000 to this project; four construction companies have joined their resources to build the dam's foundation; half-a-dozen settlements have sprung into existence at the dam-site and along the coulee; and the opportunity for the ministry of religion is not only alluring but imperative in its demands upon the Christian forces of America.

The Home Missions Council has seen this opportunity and is attempting to meet its demands. The situation in the contractors' temporary development at Mason City is being well cared for. Here with company coöperation, two good buildings have been erected, a Catholic and a Protestant, holding regular services under the leadership, respectively, of a fine young priest and a vigorous retired chaplain of the United States Navy.

The attention of the Council, therefore, is being directed to the mushroom towns of Grand Coulee and Coulee Centre whither people of every sort and condition have flocked. Under the administrative oversight of the State Council, of which our own Superintendent Claton S. Rice of Seattle is chairman, a pastor has been secured and house of worship enclosed.

The future of this venture of faith will depend for its success upon two factors: adequate leadership and adequate support. It is fine to talk coöperation. We all believe in it. But the denominations will have to put enough money into these united projects to command the services of well-trained men and to supply proper plant equipment. If we do not, our vaunted coöperation will become worse than a joke and we shall have no just cause of complaint if the people turn to other religious leaders who, if less enlightened, may prove more energetic and sacrificial.

OTHER PROJECTS IN WHICH WE ASSIST

One is at Bonneville Dam on the lower Columbia in Oregon. A fine government community building is being used on Sundays for a united religious program under the guidance of a joint worker who was appointed by the Oregon Council. Here there is need for better financial support and a fuller and more compelling program.

At Fort Peck, in Montana, the coöperating denominations of the Council united in accepting the offer of the Episcopalians to assume responsibility for a religious program for the men employed there.

At Norris Dam in Tennessee, the situation has been somewhat clouded. Owing to the theological "fundamentalism" of many people in that area, it has not been possible for the

Boulder Dam: Three Scalers "Call Me Curly"

Bed of the Colorado River, after the waters were turned into the two 50-foot tunnels

Home Missions Council to approach the problem as freely as in other sections. At present we have no joint worker there. Meanwhile the Council has a representative in the Southern Mountains in the person of Rev. C. C. Haun, who is centering his activities at the Federal Homestead near Crossville, Tennessee.

Mr. Haun, with other ministers of that section, has arranged a worship service at 9.00 a.m. on Sunday at the CCC camp of 200 men, and a sing or other type of program on Tuesday nights. He relates how he met the typically southern mountain demand for a revival by holding a two weeks series of meetings. Some insisted on a revivalist of the ecstatic type, but they supported Haun loyally when he insisted on doing the preaching himself.

Thus the coöperative program in these new fields is trying out its wings. Admittedly the work is still in the experimental stage. But it has immense possibilities. It deserves interested attention and support.

The President of the Philippines

[*Continued from page 543*]

they are careful not to get into trouble with the laws or with the people.

The second cloud on the horizon is the question as to what Japan will do. Many Americans feel that when the ten-year period is up and America ceases to be responsible, the Japanese will find an excuse to take over the Islands, so rich in the tropical products that Japan needs. This may, of course, happen. It seems more likely that Japan will allow the Philippines to remain free, depending upon the enormous economic and political influence which she can wield in the Orient to secure complete coöperation between the two countries.

Because of the economic uncertainty and the question as to what Japan will do, many Filipinos believe they now have the best form of government, and they do not desire America to cease assuming responsibility for the Islands.

The United States Army is swinging over toward complete separation from the Philippines. A prominent major said to me that at the present stage of military development it is not possible for any nation to attack another without bases within two thousand miles. In case of a war between Japan and the United States he thought the Philippine Islands would go to Japan and the war might end there, because neither nation could do much harm to the other.

What will be the effect of these political changes upon the Christian Church? Probably beneficial! The reputation of the United States in the Philippines as an unselfish country will have a wholesome reaction upon the Church, and so will the period of strain and hardship during readjustment: adversity drives men inward to seek for deeper spiritual resources in a way that prosperity never does.

The Roman Catholic Church will have to be careful not to dominate and exploit the Filipinos as it did the Mexicans, or it can quite easily have a revolt such as Mexico is experiencing now. Any church that hopes to succeed in the Philippines from this time forth must be indigenous in leadership and control.

Camera News

By Dorothy P. Cushing

MILK FOR SHANSI BABIES

A new industry is being introduced by Ming I Middle School, Fenchow, China, in the shape of goat raising to take the place of cows which do not thrive in that section. Students in the school are learning to care for the animals, milk them, sell the milk and keep the records. Babies in the city are benefiting from the nutritious product of these Swiss goats transplanted by American Missionaries to the Chinese hills of Shansi. Holding the little kids are (left to right)—Back Row: Burtis Matthews, Bob Reynolds, Alden Matthews. Front Row: Mary Burton, Barbara Reynolds, Paul Reynolds, Jr., and Charlotte Matthews, all missionary children.

TRAINING TO TRAIN

(Above) The Elizabeth Chappell Porter Building of the Union Kindergarten Training School, Foochow, China, where Miss Bertha H. Allen teaches and Miss Elizabeth Hwang is principal. Three mission boards coöperate in this institution, the American Board, the Methodists and a British board.

(Right) Students in the Training School have five minutes of setting-up exercises after chapel each morning.

THE BANDIT WHO BECAME AN EVANGELIST

(Left) With a $1000 price on his head Lin Pu, bandit chief who for 20 years had been an opium smoker, gambler and pirate leader, drew near the huge mat shed in Amoy, China, where Dr. Sherwood Eddy was speaking. He wanted to go in but no one was admitted without a signed card as a literacy test. And Lin Pu could not write. So he cut a hole in the thatched wall. "The robbers must stop robbing China," Dr. Eddy was saying, referring to the corrupt officials. But Lin Pu took the message to heart. He became a Christian and gave up his bandit career. That was sixteen years ago. Under his preaching scores of bandits and their families and neighbors have become Christians and given up their hereditary predatory occupation to settle down to farming. Lin Pu still cannot write and he lives on $10 a month working among some of the most dangerous bandit groups in that section of the country. When Dr. Eddy was in Amoy this last winter he met Lin Pu and put his small son in school for him.

TEACHER BUT NO SCHOOLHOUSE

When he returned to Rahuri, India, from the Government Training College, Bahurao wanted to serve his people, so he started a school with 35 children but not even a blackboard. Here he is with some of his pupils in most unconventional poses—just "regular kids" making faces at the camera!

UNDAUNTED

But if you haven't a schoolhouse, said Bahurao, you can use a tree for shelter, and piles of stones for a chair and a desk. If you haven't a blackboard you can use the wall of a house. Just what he does when it rains we don't know. He has the stones for a schoolhouse but lacks the $50 to construct it.

OUR CANDID CAMERA

Miss Lillian Picken of Satara, India, caught in a characteristic pose as she talks to Indian women at Rahuri. This is the first of a series of pictures of our missionaries just where we find them. Below is a second snapshot of the same type. Contributions welcomed.

EARLY RISERS, THESE BHILS

A group of Bhil inquirers (Robber Caste) talk with Rev. Joseph L. Moulton on the bungalow steps early one morning. Mrs. Moulton, who took all these pictures of Rahuri scenes, says no one knew he was being photographed except, of course, in the top group.

A Christmas Community Program

By Alice Jackson Wheaton of Minnesota

Musical Prelude: "Silent Night! Holy Night," played very softly as a theme.

Reader: On the other side of the world, more than 1900 years ago, there lived a young girl named Mary. During the years of her girlhood in the hillside town of Nazareth, in Palestine, few of her friends and loved ones dreamed that because of her, the name of Mary was to be the sweetest name of womanhood. We see her in the daytime helping her mother with the work of the household and in the evening going to the village well for water.

It was here that the girls and women gathered to talk of events in the village and outside world. Nazareth was in a little hollow of the hills but echoes reached the people of trouble and conflict in the larger towns. The yoke of the Romans was almost unbearable to Mary's countrymen, the Jews. They lived in the hope that a king of their own people, like David of old, was to appear soon and rule over them. Each maiden wondered whether or not she might be chosen to be the mother of the savior of the race.

In the same little village lived also Joseph, admired as a man and as a skilled carpenter. He made ox yokes, fitted door frames into the little stone houses, and designed chests of fragrant cedar wood in which the family treasures might be stored. Joseph's family came from Bethlehem and he could trace his lineage to David, the beloved King who began life as a shepherd boy.

Joseph wanted Mary for his wife, and Joachim and Anne, her father and mother, looked with favor upon him. The betrothal ceremony was performed and both began to make preparations for their new life together. Mary began to spin and weave busily to make the cloth for her red cloak and blue cape.

It is the gospel writer Luke who tells us how an angel appeared to Mary one evening in the spring time, saying, "Hail, Mary! for thou art highly favored! The Lord is with thee! Fear not, for thou hast found favor with God. Thou shalt bring forth a son and shalt call his name Jesus. He shall be great and shall be called the son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

And Mary said, "Behold the handmaid of the Lord; be it done unto me according to thy word." When she went on a visit to her cousin Elisabeth, who was to become the mother of John the Baptist, she expressed her wonder in a song which is called "The Magnificat" from the Latin word with which it begins. (Luke 1: 47-55 may be read.)

One day in the middle of winter, the people of Nazareth were told that the heads of households must go to their native towns that officials might make a record of the number in their families. There was no one great or small who dared disobey the decree of Caesar. On a cold, dreary day, Joseph started out on the journey to Bethlehem with Mary his wife. As they neared their destination, Joseph hastened the steps of the slow plodding donkey on which Mary was riding. The road became more and more uneven, winding along hillsides and ever getting higher until it led through the steep and narrow streets of the town.

Song: "O Little Town of Bethlehem."

Joseph did not take time to inquire for a stopping place among relatives or friends in Bethlehem. He went straight to the little inn, for Mary had come to her hour of travail, the hour when her child should be born. When they arrived in the courtyard, the host of the inn shook his head. The long guest room was full to overflowing.

In the lower part of the courtyard built upon the rock was a stable for the camels and horses of the travellers. Hastily Joseph took the sheepskin robe and sleeping mats from the donkey's back and spread them in a corner apart. And here in the night was born the Child who was to be called the Son of Man and the Son of God. He was wrapped round and round in a long band of soft wool, then in a warm robe, and laid in a manger-cradle.

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New England Welcomes the Home Boards

The Providence Plantations proved a gracious host for the Fifth New England Regional Meeting and the Annual Meeting of the Home Boards over the week-end of October 20. The heavens smiled while the foliage extended a ruddy welcome during three perfect days.

As for the visitors, they enjoyed exploring a city where the street names have a pious savor, even though the streets themselves usually run the wrong way. Some of the delegates with lively imaginations insisted that Central Church is at the corner of Angel and Demon Streets, although the local practice is to pronounce Dimon as though it were a precious stone.

The program was panoramic in its outlook. The closer coöperation of the present day was evidenced by the prominent position given to two American Board speakers at what was avowedly a Home Board party.

The meetings opened on Saturday morning with a salty address by Moderator Jay T. Stocking of the General Council in which he applied the laws of the sea to the conduct of missions, stressing the principle that "All who can be saved must be saved." In the afternoon Hermann N. Morse, Administrative Secretary of the Presbyterian Board of National Missions, analyzed the history of home missions to show how both outward circumstances and the inner spirit of the churches are leading to a more effective inter-denominational coöperation.

Three speakers from the field brought their problems before the meeting. President Buell Gallagher of Talladega College portrayed the perils of racial segregation. Marguerite Davison made her confession as a "nine year old Southerner" who had worked with the white churches of the rural South. Although a more diminutive woman had rarely stood in a larger pulpit, Mrs. S. W. Keck held the audience breathless while she told of the trials which South Dakota has endured in recent years.

For the latter part of Saturday afternoon there were three simultaneous sessions—the young people at Beneficent Church, the women, and the laymen. The latter to the number of 135 under the leadership of Donald Adams, endeavored to discover what the church is for, but were unable to more than nibble the topic during the sixty minutes at their disposal.

Saturday night the banquet hall of the Biltmore Hotel was crammed with a happy crowd of folk. Instead of giving a travelogue on his recent trip to India, Africa and the Near East, Fred Field Goodsell presented the thesis that we should build our churchmanship through a more inclusive fellowship of the older and younger churches, stressing the point that the Christians of the so-called mission lands should be led to feel that they really "belong."

Beneficent Church welcomed the conference for its annual sermon on Sunday morning. The preacher was Edward W. Cross of the Richmond Hill Church of New York City, who urged the transformation of the social order until it is fit for Christians to live in as the purpose of the church.

Mrs. S. W. Keck

Returning to Central Church, Arthur Holt presented the program of the Council for Social Action in definite terms on Sunday afternoon, followed by an exposition of how social action expresses itself in foreign missions by Ray E. Phillips of Johannesburg, South Africa.

Sunday night President Barbour welcomed the Congregational and Christian folk to the Providence Plantations, with some sapient thoughts about the path to peace, following which Raymond Calkins of Cambridge spoke on "Religious Experience and Missionary Mindedness" his plea being that we must recover the forms in which the

spiritual life of our fathers was cast before we can hope to have their zeal for world Christianity.

Perhaps the greatest surprise of the meeting was the size of the audience which was still on hand on Monday morning, and the eagerness with which it listened to the speakers. Superintendent C. H. Burdick substituted for Superintendent R. R. Shoemaker of the Southwest and told the story of Montana.

He was followed by John C. Blackman of Cheyenne, Wyoming, who emphasized the leadership which our home missionary pastors exercise in the Western communities which they serve. President T. W. Nadall substituted for W. R. Kedzie with an eloquent story of our leadership in education in the past and a plea for church and college to get closer together today.

Alan Jones of Georgia then introduced the audience to the Southern share-cropper in a most realistic fashion. Stanley Harrell, pastor at Durham, North Carolina, and president of the Southern Christian Convention, graphically presented the work which that body is doing in the relationship to our national organization of a constituent state.

Attention returned to the West as Secretary Ernest M. Halliday told of the government projects for harnessing the Colorado and Columbia rivers and of the endeavor to serve the men who are building these huge dams on an inter-denominational rather than a competitive basis.

The closing address brought the meeting to a fitting climax. Before an audience which filled most of the pews of Central Church, James Weldon Johnson, poet, diplomat and racial leader, spoke on "The Creative Genius of the Negro." He asked that the common conception of the Negro as one to be moulded and "helped" be reversed and that we think of that which the colored race has contributed to American life. He closed with a superb reading of two of his poems.

The chaplain, John Gratton of Pittsfield, Mass., lent dignity and atmosphere to the meeting by his conduct of the devotional services. The New England Regional Committee expressed its appreciation of the devoted service of its retiring executive secretary, Judson L. Cross, by many kind words and by presenting him with a desk set as he and Mrs. Cross go to take up their residence at Tougaloo College.

Back stage, the directors of the Home Boards discussed the tentative report of the Strategy Committee with substantial approval as to its general trends, while the Executive Committee of the Commission on Missions set the date of the Mid-winter meeting for the last week in January, with Evanston as the tentative place.

The facilities of Central Church proved surprisingly adequate for every need of the meeting, while Arthur Bradford, his wife and his people, were most gracious hosts.

Christmas Program [*Concluded from page 549*]

Carol: "Away in a Manger."

Later that night when Mary and the Baby Jesus were resting, Joseph saw eager faces in the dim light and a group of shepherds drew near. They told the strange and beautiful story which St. Luke has given us. They were abiding in the fields near Bethlehem keeping watch by night over their flocks. And an angel of the Lord stood by them and the glory of the Lord shone round them and they were sore afraid.

And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the City of David a Savior which is Christ the Lord. And this is the sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger."

And suddenly was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the Highest and on earth, peace, goodwill toward men." And when the angels went away, the shepherds said one to another, "Let us now go even unto Bethlehem and see this thing that has come to pass, which the Lord has made known unto us." And they came with haste and found both Mary and Joseph and the Babe lying in the manger.

Song: "It Came upon the Midnight Clear" or "While Shepherds Watched Their Flocks by Night."

And the shepherds returned, glorifying and praising God for all the things they had heard and seen even as it was spoken unto them. And Mary kept all these sayings and pondered them in her heart.

Song: "Silent Night! Holy Night!"

Grand Rapids Furnishings

GRAND RAPIDS is regarded as the furniture capital of America. No other city is said to have so many skilled furniture craftsmen, so many high-grade decorative artists, expert cabinet makers, finishers and furniture designers. And Grand Rapids during the days October 22–24 furnished certain products that will tend to renovate many a home and church within our Fellowship.

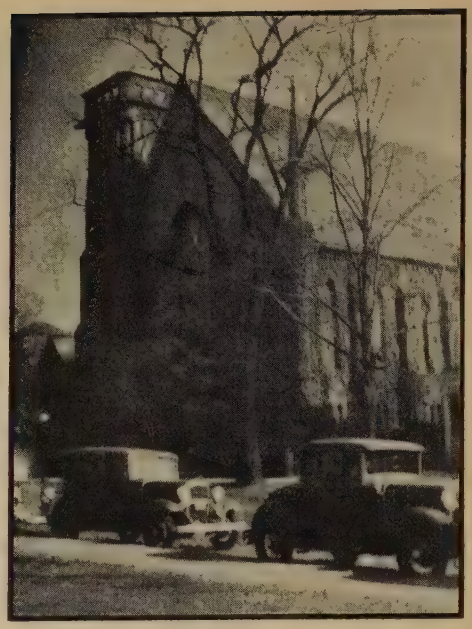
WORSHIP

Take, for example, the spirit of worship. It is not often that a Meeting of this nature is so rich in the beauty of worship as was the case at Grand Rapids. Those who went up to the Meeting were not unprepared for some wonderful singing by the choirs of the Park Congregational Church. We had been told that the Chancel Choir, organized on the Westminster basis five years ago, had won first place in the National Choir Festival at Princeton University in 1934 and in the Mid-West Choir Festival at Evanston in 1935. But we were surprised, to say the least, when Director Harold Einecke produced that most dignified silent processional and then led the choir in that remarkable group of devotionals. Shall we ever forget the impressiveness of the occasion!

And those who had the privilege of worshiping quietly in the beautiful Klise Memorial Chapel of the East Church felt that their cup was filled to overflowing.

President Rockwell Harmon Potter of the Board was "the life of the party" at Grand Rapids in more ways than one.

Here he seems to be leading us in his favorite gospel hymn, "Hold the Fort for I am Coming."



Where the Grand Rapids meetings were held: Park Church, Dr. Edward A. Thompson, pastor.

The worship periods throughout the Meeting, particularly those led by the Chaplain, Rev. Theodore K. Vogler, were memorable for their beauty and power. Dr. Thompson's reading of Kagawa's prose poem on Love, to the accompaniment of the organ, was a worship period in itself.

HUMOR

Another Grand Rapids furnishing was humor. Every big meeting has its humorous incidents, its outbreaks of wit, its laughable situations. Grand Rapids was by no means devoid of such.

For example, when President Potter heard the Chancel Choir sing its devotionals the first evening he burst out with the question, "Aren't we going to be allowed to sing with this choir? I never thought that I'd ever have a chance to sing with such this side of Heaven."

Possibly the choir may have been a bit shocked, but the question pleased the congregation immensely and provided a human touch that brought us all back to the business of the hour.

Speaking of the chancel of the Park Church, it was the part of a neophyte to light the candles just before the service opened. Our young friend tried to outdo his Anglican and Roman competitors —much, we fear, to the amusement of the congregation and to the distress of the minister. Then when the news came that practically at that very hour an earthquake was recorded in old Andover, Massa-

Mrs. Albert W. Palmer of Chicago, Chairman of the Mid-West Regional Committee, presided at the Women's Dinner Tuesday evening, and over the Wednesday afternoon session.

chusetts, some one remarked that probably our Congregational church fathers were turning over in their graves at this evidence of "popery" in a Congregational church.

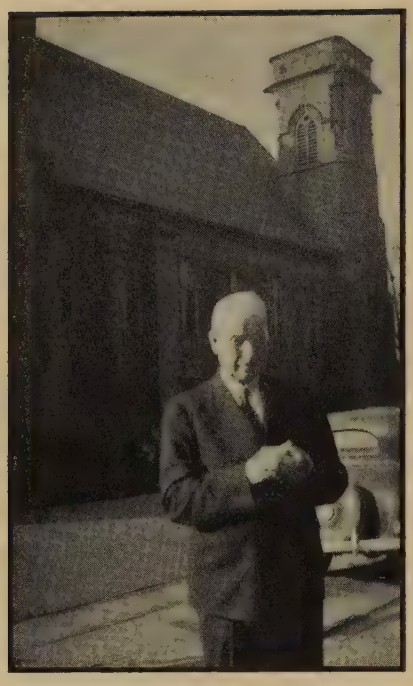
At the Women's Dinner, presided over by Mrs. Palmer, there was plenty of rich humor, so we are told (more, we fancy, than was generated at the Laymen's Dinner). Mrs. Aaron McMillan of Portuguese West Africa was delightful in her stories and descriptions—which she dressed up in her own inimitable, happy style. She herself was a perfect picture in purple, and when she announced that the men in West Africa rather than the women made the clothes, Mrs. Lynda Goodsell Blake remarked that judging from the sample before them Dr. McMillan must be a truly remarkable dressmaker.

A bit of humor was introduced into the World Travelers' Dinner Wednesday evening, the 23rd, when Miss Welcher of the Prudential Committee was called upon by the President of the evening, Superintendent Lloyd of Michigan, to introduce some of the American Board staff. Being in a furniture town, she proceeded to bring forward her subjects in the form of furniture, much of which, of course, was "made out of the old American Board." We will not anticipate what we hope to give in a later issue, but as we remember it, Dr. Potter was described as a solid Dutch Colonial chair, broad, deep and well upholstered; Executive Vice-President Goodsell as a beautiful, if not venerable, highboy; Treasurer Belcher as an up-to-date cash register; Miss Mabel Emerson as a chaste and noble secretary; and Miss Seabury as the Board's loud speaker in its broadcasting system.

HOSPITALITY

The Grand Rapids people rose to the standard of the Middle West in warm-hearted hospitable treatment of the 500 people who registered. We wish that we were able to give the names of all those who expressed the spirit of hospitality in the registration room itself. We can only mention here the chairmen of the various committees: General Chairman, Rev. Edward A. Thompson, D.D., pastor of the Park Congregational Church; Chairman of Arrangements, Mrs. M. R. Baldwin; Chairman of the Hospitality Committee, Rev. Harold T. Janes of the Second Congregational Church, Grand Rapids; Chairman of the Registration Committee, Mrs. B. C. Davis; Chairman of the Transportation Committee, Mrs. D. G. McAfee; Chairman of the Laymen's Committee, Mr. Gerald E. White; Chairman of the Women's Committee, Mrs. C. W. Elson; Chairmen of the Young People's Committee, Miss Helen Boyd and Miss Gertrude Herman; Chairman of Speakers' Arrangements, Superintendent Stephen A. Lloyd, D.D., of the Michigan State Conference.

Mrs. Franklin Warner of Claremont, California, and Vice-President of the American Board, is on her way to worship with the officers of the Board in the Klise Memorial Chapel. Her addresses in the pre-session women's meeting, in the Mexican seminar and on "God or Greed in Africa" in the Thursday morning session of the conference were notable contributions.



Superintendent Lloyd pauses to ponder by the Park Church. Read the "Secretarial Sidelight" account of him on page 561.

Dr. Lloyd did a good piece of work in scheduling missionary speakers in the Michigan churches before and after the meeting.

FELLOWSHIP, ETC.

Another furnishing was fellowship and unity of purpose; another education; still another discussion and speeches.

OTHER FURNISHINGS WERE:—

The perfection of the local arrangements under Dr. Thompson, pastor of Park Church. The masterly chairmanship of Dr. Potter. The gratifying attendance of Grand Rapids people.

The pre-session meetings of men and women in behalf of better financial promotion. The inspiring meeting of Women's Presidents on Monday.

The crowded Seminars on field problems abroad —so interesting that in some cases the groups protested against adjournment when the time was up. Also the interesting "panel" on Social Action and the speeches there of Mr. Newey of Chicago and Mr. Chandler of Chicago.

The unusual speeches of Mrs. Thomas of India, Mrs. McMillan of Africa and Mrs. Blake of Turkey at the Women's Banquet. The address of Dr. Eddy at the World Travelers' Dinner.

The stimulating sermon on the Christian Imperative by Dr. Russell Stafford of Boston; the inspiring literacy story told by Dr. Frank C. Laubach, apostle to the Moro; the big home missionary vision of Dr. Russell Boynton of Chicago and the Church Extension Boards; the explanation of the new deal for the American Indian by Commissioner Collier; the call to the Church for the redefining of the American dream by Professor Arthur E. Holt of Chicago, Chairman of the Council for Social Action; Dr. Goodsell's realistic thinking about foreign missions based upon his recent study of work and worker in India, Africa and the Near East.

The impression made by Ray Phillips of Africa in his twenty-minute speech at the Laymen's Dinner in the Morton Hotel. Paul Reynolds' talk to the 450 young people at their dinner Wednesday evening.

The handiness and usefulness of the Exhibit and the book table. The Mexican Village exhibit, etc. The crowded attendance at the African and American Indian movies introduced by Messrs. Frazier and Phillips.

The practical aid given church workers by

Rev. Philip Frazier, Superintendent of the Sioux Indian Mission, Pastor-at-large of our Dakota Indian churches. His singing was a feature of the Grand Rapids Meeting; his movies as well; also his courteous treatment of Commissioner Collier.

Mrs. Lynda Goodsell Blake of Merzifon, Turkey

various experts during the "work hours" and in private conference—on such subjects as these: Financial Plans of the Church; Every Member Canvass; The Treasury Problem; The Benevolence Budget; Program Building for Women's Organizations; The Work of the Church Missionary Educational Committee; Young People and Missionary Education; Making Vivid the Projects of Your Church; The Local Church and Social Action Program; Problems of Children's Leaders.

The lavish entertainment of the officers of the American Board by the East Church in connection with the "missionary retreat" and the meetings of the Prudential Committee.

The processional of retired and active missionaries of the Board on Wednesday evening, their introduction and the reverent silence of the congregation as it stood while the roll of the dead was read; also Dr. Stafford's remark immediately following: "We have just witnessed the greatest missionary sermon I have ever seen or heard."

The acceptable blending of foreign missions, home missions and social action presentations, with the consequent impression of the organic unity of our world Christian task and program.

The note of optimism despite continuing economic distress. The freshened convictions as to the missionary cause. The sharing of serious and sober, and often inspiring facts and experiences; a meeting of friends, of persons of elan and distinction and of Christ-like devotion. A distinct call of a new churchmanship—and the making of sacred vows to return to the home churches to more strongly undergird the great work.

The challenge in the Findings Committee Report to raise the Apportionment receipts of 1936 by twenty per cent, this among other things making possible $65,000 more a year for the work of the American Board which is facing a certain withdrawal of still more missionaries if this advance in giving is not made.

SIGNIFICANT UTTERANCES

Dr. Frank C. Laubach of the Philippines: "The stupendous door of opportunity to lift over half the human race out of the chains of illiteracy is one of America's calls. . . . There are over a thousand million non-Christian illiterates, over half of the world's population, who could not read the Bible even if they wanted to be Christians. . . . This is what will make earth a paradise—when men spend all their time asking 'Whom can I help and help and help?' . . . Prejudices melt before loving service. We have seen the attitude toward Christianity change in an entire province."

Dr. Russell H. Stafford of Boston: "At the bottom the Gospel is a way of looking at the world. . . . The Gospel itself makes us want to publish it. It is such good news that we could not keep quiet about it even if we tried. . . .

"The basic question is, why did any missionary go to his field, and why does he stay there, and why do we support him as our representative? There is only one answer: Missions of every type

Here's a "Herald" agent. He sells our magazine among the Congregational churches in Grand Rapids. And why shouldn't he? His father was an American Board missionary to Turkey and his great-grandfather was Samuel Worcester, the Board's first Secretary. The name of our colleague is Rev. Harry H. Pollard.

Pacific School of Religion

and sect are consequences of the Christian world view."

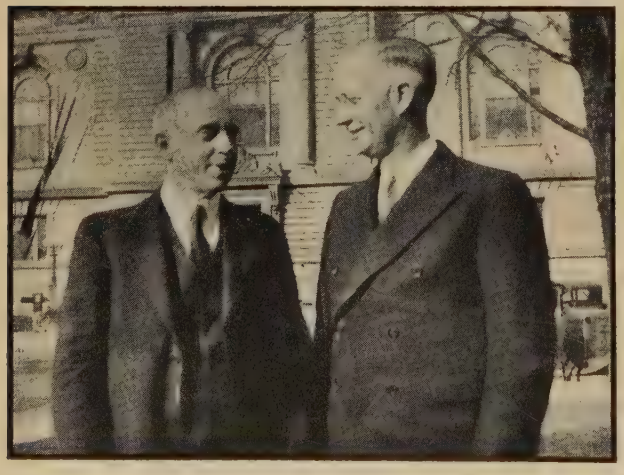
Dr. Fred Field Goodsell, Executive Vice-President of the American Board: "I could give you many illustrations of how the Christian gospel actually results in happier lives and more hopeful outlook for millions of people in Africa and India. The most realistically minded among us could not dispute the facts. Life and environment are being transformed among many peoples due to the work of our missionaries and their associates."

"Groups of churches have come into existence in many lands. They have passed through various stages in their growth. Some are still weak. Others are relatively strong. In all cases where a sense of self-respect and self-determination have accompanied a deeper appreciation of what Christ really means to men there has grown up a sense of responsibility."

Dr. Arthur E. Holt of Chicago Theological Seminary and Chairman of the Council for Social Action: "We are now engaged in a great process of redefining the American dream."

"It would be cowardly for the Church to desert this field. To turn it over to the State would be to invite tyranny. It is to this task that the Council for Social Action is committed."

Dr. Ivan Lee Holt of the Federal Council: "The conflict Christianity faces in Japan is not a conflict with Buddhism or Shintoism but a conflict with Nationalism. . . . The real religious struggle in China today is not between Christianity and Confucianism but between Christianity and Communism. . . . The Christian groups in both China and Japan need our sympathetic support."



Here are the men who "put it across." Mutual felicitations are in order. Howell Davies, Mid-West Regional leader, congratulates Dr. Edward A. Thompson, Grand Chairman of the Local Committee, and the compliment is returned.

Dr. Charles Helsley, pastor of the East Congregational Church, acts as the Doorkeeper of the beautiful Klise Memorial Chapel.

United States Commissioner Collier (in answer to what the churches should do for the American Indian): "There is desperate need of building up significant local communal life—social, civic and religious. The Indian Bureau is badly handicapped in redeeming the Indian out of his inferiority complex. If the churches do not do this, who will?"

A VERITABLE CHALLENGE

Under the caption "God Help Us If We Leave It Here" a special page of appeal was slipped into the November HERALD. We hope our readers gave it earnest attention. For it expressed the practical effect of three days of communion and conference at the Grand Rapids Meeting, October 22–24. It represented not only the mind of the Findings Committee but also, we feel certain, that of everyone who sat through the sessions in serious and responsive spirit. It is safe to say, too, that hundreds of those in Park Church that evening were sincere when through the lips of President Potter they asked God to recall their vow to take home with them what the Committee had found and to make effective use of it.

Financially stated, the message of the Grand Rapids Meeting was this: in order to maintain our present work at home and abroad and to step forward, it is imperative that the Boards and the States receive in 1936 a twenty per cent increase in Apportionment giving.

Intellectually, it was a new comprehension of the pressing need of getting on with our job as members of the Church of Christ in the face of the religious and social opportunity of our day—particularly so in these days of international disturbance.

Spiritually speaking, it was the dedication of ourselves to "the Jesus kind of life with the Father's will and love as our law, first at any cost."

As Miss Cushing so well says in the current number of *Advance*, there was a unique oneness in the Grand Rapids Meeting—a oneness not only shown in the absence of group distinctions and divisions, and in the one-for-all-and-all-for-one spirit evident everywhere, but also in the unity of mind with which the delegates seemed to start home with the determination to lead their churches forward in the work of the American Board, the Home Boards and the State Conferences.

With good reason can we thank Dr. Sheldon and the other members of the Findings Committee for framing, from all that was said and done, the significant message of the Meeting.

And may the first joint gathering of the American Board with the Mid-West Regional Meeting by no means be the last!

Apportionment Receipts

For January - October, Inclusive, 1935

	1935		1934		Gain	Loss
American Board		$303,850		$323,763		$19,913
Home Boards						
Am. Miss. Assn.	$47,232		$46,672		$560	
Extension Boards	87,257		92,376			$5,119
Bd. Ministerial Rel.	38,737*		39,704**			967
Edn. & Foundation	31,994		35,423			3,429
Federal Council	1,709		1,888			179
		206,929		216,063		9,134
Council for Social Action		12,450			$12,450	
State Conferences and Home Missionary Societies		202,169		212,813		10,644
Total		725,398		752,639	12,450	39,691
Loss						$27,241

*Includes $31,696 reported by Department of Apportionment Receipts for Ministerial Boards and $1,616 for Annuity Fund Special, and $5,425 reported by three states for 1935, used by their own Boards for Ministerial Relief.

**Includes $33,658 reported by Department of Apportionment Receipts, and $6,046 reported by three states for 1934, used by their own Boards for Ministerial Relief.

WHY NOT LIFT THE LEVEL?

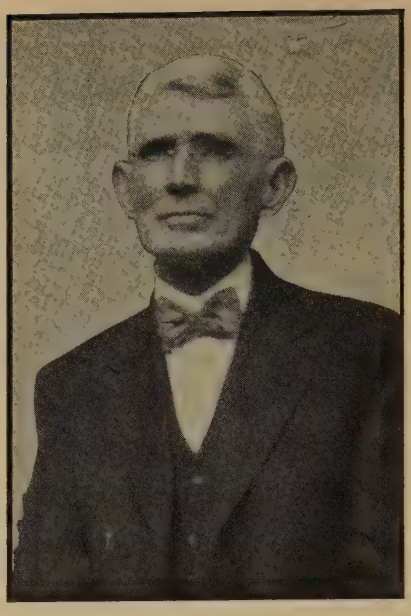
Congregational Churchmen are now examining the statement of receipts eagerly as they appear in the expectation that the curve of giving which trembles uncertainly just below the 1934 level will soon take a strong, firm, movement upward. It ought now to break through the old ceiling into a definitely new territory.

Business conditions have substantially improved. Week-by-week the consumption of electric power, the total car loadings and other indices of increased business activity are favorable. The decline in Missionary giving has stopped and the up-trend strongly begun in a great many churches. If only the others were holding their own, the total curve would show that long-looked for advance. Those who have done their full part and who have reflected in their giving the encouragement which is evident in most other circles, think it would not be asking too much for every pastor and treasurer to examine what his own church is doing and to seek to bring the level of the gifts of his church during the next two months up to a figure at least as high as 1934. Knowing as we do what a substantial percentage of our churches have accomplished already, it is certain that such an effort on the part of those who have for one reason or another continued to slip would yet make possible results for 1935 which would hearten us all.

William F. Frazier
Chairman of the Coöperative Council

Pacific School of Religion Library Berkeley California

The Lighthouse Keeper By Nelson J. Gulick



Nelson J. Gulick

seventy years old, a Union College and Princeton Seminary man, who has been pastor of churches in Rensselaer, Bacon Hill, Phoenix, and Elmira, N. Y., and of the Germantown Church, Philadelphia. In 1903 he became so crippled with arthritis he had to retire. Since then, confined to a rolling-chair, he has done considerable tutoring and writing, besides carrying on a magazine subscription business, and in the face of almost ceaseless physical suffering and many financial perplexities has maintained a cheerful disposition and an abounding Christian faith. The story reflects its author's radiant spirit.

GEORGE DALE was such a fine specimen of clean physical manhood that even strangers gave him more than a passing look as he hastened to the railway station in the city of Riverside one day late in June. He heard the whistle of a train.

"Late—not on your life!" for the rarest little girl in all the world was expecting him to meet her. Yes there she was, waving to him! He could have crushed her in his arms in welcome.

"You big old 'soph!' you look as strong and noble as Hercules," she said, gently guiding him to restraint.

"Thank you, but possibly you recall how a mighty 'soph' fell at first sight for a darling little 'freshy' and he wants to tell you right on the spot that his fate is in her power."

He had graduated from the State University a year before, and was describing to Harriet Lee, who had just completed her course, the success of his first year in business in Riverside, when a picturesque figure coming up the street attracted their attention.

"Who is that old chap hustling along toward us? Moses or Elijah?"

"Neither, but John White, a retired minister."

"Forgive me, Harriet, but I just about suspected as much. And to think my fond mother planned such a prospect for her little son! Yes, and your dear old grandmother would consent tomorrow to my becoming her grandson by marriage, if I were able to invite you to share such a luxurious future."

"Welcome home," smiled the aged man recognizing Harriet. His silky white hair waved gently in the summer breeze as he stood with uncovered head, and the long beard *did* remind one of some seer suddenly returned to earth from a former age. But his face was too animated and happy to permit one to doubt that he enjoyed the present day. He stood at the fountain of youth and showed that he loved its refreshing waters.

"I congratulate you, or any other young lady who is permitted to wear that pin," he said, smiling significantly at the young woman blushing with girlish pride and joy as he touched almost reverently a college fraternity pin fastened at her waist.

"And who is the fortunate young man?" he inquired, throwing back his faded long coat to reveal the badge of the same fraternity.

"Doctor, I never dreamed it, and you one of the charter members of our chapter," exclaimed George Dale, grasping his hand, fairly dazed with the surprise.

"Let me think," the aged brother soliloquized. "Why, it must be more than fifty years ago I pinned that Beta shield on my Mary Gray. Queen among women! How she loved that little diamond and the three stars! The time can't be long now, it can't be long!" The speaker suddenly broke the spell of his dreaming. "Forgive the discourtesy, my young friends, but it all came back with the rush of a storm. God bless you both in your happy anticipations."

"I need you more than ever at the Bible readings and for the work in the Gully," he said to Harriet. With a look toward his Beta brother he added, "There's enough room and work for two." With this he hastened away.

"That gets me! Harriet, I want you to bawl me out good and proper." George Dale was the first to break the silence.

"All right, you tell me what to say," she smiled, tantalizing mischief in her face, "but listen, wasn't it wonderful that Dr. White came along just at the opportune time."

"I can't get over our meeting with that old Beta," added George as they sauntered onward toward Harriet's Grandmother Lee's house. "How did he come here, and who supports him?"

Harriet understood that he had begun his ministry in Riverside in a mission that is now Park Church. That he took a bride away with him to his next field, and a few years after, bowed with sorrow, brought her back to rest in beautiful Ivy Hill.

"But where did my old Beta brother ever get that suit of clothes? You didn't tell me where he lives or who feeds him. If he is not in a different outfit within ten days, then George Dale is not fit to be his brother in Beta Theta Pi. And if he needs help in other ways, our chapter will be only too glad to give him a lift.

"He has been to my office quite a number of times to put up the rent for some of those savages over in the Gully. The fellows took him for an old 'nut,' but I always liked his face. I have a Testament in my desk drawer, which he gave me on one of his visits. I confess it is not worn out yet. But since I have you now to help me, I mean trying to wade through it."

"Promise me—"

"To be true," he interrupted.

"Please be serious. I want you to go with me to his Bible Study class for a few weeks."

"I'll go with you to the ends of the earth. But for your sake. There's nothing doing if it means to minister to those heathen in the Gully. We put the constable on one of our delinquent tenants over there, and they mussed him up for keeps. If that entire ward could be dropped down into the reputed fiery pit, Riverside would be a sight better off. I balk when it comes to wasting time and energy on that element of society. They are hopeless."

"Doctor White lives on the hill just as you enter the Gully," said Harriet, realizing that he had put into words the common estimate. "He rents the wing of a house owned by an aged couple named Rugg. The man gets about in a wheel chair, but weaves rag carpets on a handloom for a living.

"Doctor White is on the Honor Roll of pensioners of the Board of Ministerial Relief of the Congregational Church. His pension can hardly cover his board and room. He was a carpenter in his youth, and still does odd jobs. In the winter he helps Mr. Rugg with his weaving. He also has a flower and vegetable garden on some vacant lot there.

"He is the only person who has seemed able to do much with the Gully people; for some unaccountable reason they have accepted him and call his little old house the 'Lighthouse.'

"They would hardly know him in any other clothes, though, and if you bought him a new suit he would probably give it away. He is a wonderful old man and puts us all to shame with his lovely life of service for others. If he lives long enough, I believe he can convert even the Gully people. Whenever I see him I always feel like quoting those lovely verses beginning 'The spirit of the Lord is upon me.' We call him 'Keeper of the Lighthouse.' "

"Harriet, you are a great little preacher. 'Almost thou persuadest me'," he said looking at her admiringly. They were at the gate of her home.

"I did not know I was preaching. Come down some evening and tell my dear old grandmother of your success in the real estate business."

Harriet took her protesting lover regularly to Dr. White's Bible class at the "Lighthouse." After a little they were not concerned over sitting with some of the dangerous citizens of the Gully, nor surprised that even Dr. Hale, a busy physician of the city, found time to be a frequent visitor.

These young disciples also contributed their spirited singing to the old "Lighthouse Keeper's" service at an abandoned mill further down the Gully. The months passed all too quickly while George Dale learned the meaning of Christian service as formulated by the Great Teacher and practiced by this veteran servant of God: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

"Harriet," he asked, "I wonder if there is another minister of Jesus Christ like Doctor White? He sticks to his textbook and convinces you past a doubt, by life and teaching, that he has a personal acquaintance with its author."

It was Christmas morning. The aged clergyman loved this day. His big soul reveled in making others happy, and how often he had forgotten his own loneliness in ministering to human need! An entertainment at the old mill was always included in his Christmas plans, for he knew very well how sin rioted on any holiday in the Gully to the desolation of many lives.

The aged pair who shared their home with him looked anxiously at each other when it became past the time for his greetings on this morning of all others. At length they ventured to investigate and found him fully dressed and seated in his easy chair, but in mind far away in that Somewhere which only the quickened spirit can penetrate.

His good friend Dr. Hale, his young Beta brother, and a few others, made him comfortable and waited. Outside a bigger company of his neighbors watched for some word of hope. They did not comprehend his love, but instinctively feared the loss of it as an impending calamity.

Pacific Sch...

As the day wore on he seemed at times to be greeting friends of long ago by name. The sinking sun sent its glory across the cot of the departing saint.

"The work in the Gully! George, Harriet, don't forsake it," he exclaimed, sitting up. They were both quickly at his side and tenderly placed him down to rest.

"Mary, Mary, home at last!" he whispered faintly. A small daguerreotype of the beautiful bride he had lost so long ago lay upon his desk. Near it was his open Bible, upon which they found some memoranda he had penned the night before.

In a corner of the room were his Christmas packages wrapped ready for the day's festival. They were briefly listed: "New tires for Mr. Rugg's wheel chair; a warm sweater for Mrs. Rugg; shoes for the Mooney children; the Christmas tree at the mill." Underneath he had commented: "The Christmas check from the Board has made all this possible. Would that our friends might share the joy with us."

W. R. Kedzie Resigns

Because of continuing ill-health, William Roscoe Kedzie, secretary of the Department of Educational Institutions of the Education Society, offered his resignation last September. It was accepted with sincere regret by the Directors of the Home Boards at their meeting in Providence on October 18.

Dr. Kedzie was elected secretary of Educational Institutions in 1929 following a ten year pastorate with the First Church of Cleveland, Ohio. Through six difficult and perplexing years he has journeyed up and down the land in the interests of the colleges, seminaries and academies which look to our churches for support.

Concerning his services President Irving Maurer of Beloit College writes: "Dr. W. R. Kedzie took up a very difficult task at a very difficult time and he has won our admiration for the indefatigability of his efforts to conserve in the mind of the denominational consciousness the sense of responsibility for our colleges. While he has necessarily had to spend most of his time with those institutions which are facing critical financial need, the kind of work which he has done is basic for a continuance in our denominational life of the Christian interpretation of our education."

To this may be added the testimony of President T. W. Nadal of Drury College: "As Secretary of Educational Institutions Dr. W. R. Kedzie has demonstrated genuine leadership and real educational statesmanship. With very little money at his disposal, Dr. Kedzie has nevertheless managed to help many of our institutions in the hours of their great financial needs.

"His finest contribution has been that of a wise and friendly counsellor. He has encouraged many a struggling institution to adopt more businesslike methods of administration and has helped others to straighten out tangled financial complications. He has advised with disheartened presidents and discouraged boards of trustees and given them new visions and new enthusiasm for their difficult tasks.

"Dr. Kedzie has also had the courage, following a careful and scientific study of particular fields, to advise the closing of certain institutions and the merging of others. He has not allowed local loyalties or misdirected college loyalty to dissuade him from a course prompted by impartial and far-seeing statesmanship. He has rendered the cause of the Church Related Colleges a genuine service at this point.

"Again, Dr. Kedzie has worked happily and coöperatively with the officers of the educational boards of the other denominations. In these relationships Dr. Kedzie has represented the Congregational Education Society in a fine and effective way, achieving a position of real leadership in the educational councils of the various church boards.

"Finally, Dr. Kedzie brought to his work such a spirit of scientific inquiry, such an unprejudiced mind, such a vision of the larger educational program of the church, and such a fidelity and consecration to his tasks, as will cause him to be remembered by his colleagues as a devoted servant both of church and college, a man who labored incessantly for the cause very dear to his heart, the cause of Christian education, as he believed it should be exemplified in the Church Related College."

During the year 1934 W. R. Kedzie was president of the Council of Church Boards of Education and actively directed its reorganization along new lines. He has been welcomed to our churches both as a speaker and as a friendly counselor, particularly in Church Officer Visitations.

A host of friends hope that his release from his arduous duties may lead to the restoration of his health.

Secretarial Side Lights

The Superintendent of the Michigan Congregational Conference

STATE Superintendent Stephen A. Lloyd of Michigan began life near Wilkes-Barre, Pa., and so from boyhood was acquainted with the struggle of the worker in the anthracite coal fields for a wage and working conditions which would make possible to him and his family the meager and often precarious living which was their continuous lot.

At the age of eleven "Steve" began work in the Coal Breaker, working from seven in the morning until six at night for fifty cents per day. Successive stages of employment took him into the mines as Door-boy, Mule-driver, Runner, Machinist-helper and Machinist. The last position paying the "magnificent salary" of sixty dollars per month.

He was 21 years old when he left the mines and entered Wyoming Seminary at Kingston, Pa., to prepare for college; where he expected to take a course in electrical engineering the better to equip himself for further work in the mines. While at the Seminary, however, he was invited to help with evening services at some of the nearby churches, and a bit later to act as Student Pastor in the little Methodist Church at Hanover Green, a mining community.

Three years at the Seminary completed his preparation for College and the young miner entered Syracuse University with an earned scholarship in the fall of 1899. While at Syracuse Mr. Lloyd served as pastor of a small town Christian Church at Plainville, N. Y., where he was ordained in 1902, and married Miss Mary Sprague of Syracuse. He continued with the Plainville church after his graduation until 1905 when he accepted a call to the Christian Church of the Evangel in Brooklyn, N. Y. Here he remained nearly five years, pursuing in the meantime Post-graduate work at Columbia and Theological courses at Union Seminary.

Because there were few churches of the Christian denomination in New York and Brooklyn, Mr. Lloyd accepted the invitation of Dr. Nehemiah Boynton to become a member of "The Congregational ministers' meeting of New York and Vicinity" and it was this relationship which led to his call in 1909 to the First Congregational Church of Cortland, New York, where he continued, with conspicuous success, for eight years.

In the fall of 1917 The First Church of Poughkeepsie, N. Y., called Mr. Lloyd to be successor to Robert Seneca Smith. He accepted the call and was almost immediately thereafter loaned by the church to do War Camp service. During the flu epidemic of 1918 the Poughkeepsie church converted its beautiful Margaret Chapel into an emergency hospital and here Mr. Lloyd worked night and day for several weeks keeping the volunteer organization of the Hospital functioning in its full strength. The service of this Hospital was recognized by the City Council and commended by the County Medical Association.

In 1919 the Church of Wilmette, Ill., on the North Shore of Chicago, was looking for a successor to Roy Bowers, who had been called to Lakewood Church, Cleveland and at the suggestion of Frank Gunsaulus a call was extended to S. A. Lloyd to assume the important work in that beautiful suburb. He accepted and during the next nine years the work grew to the proportions and power of a metropolitan parish.

In 1928 he went to Michigan as pastor of First Church, Pontiac, and three years later, at the retirement of Superintendent Sutherland, was called to the leadership of the State Conference.

"Steve," as he is familiarly known, is beloved not only for his genial personality but also for his unfailing sympathy and understanding. He is a tireless worker, a big brother to all, and his greatest hobby is folks. He is big both in body and spirit.

Christmas after Four Score Years and Ten

Some of the Veterans of the Cross now on the rolls of the Board of Ministerial Relief tell what Christmas means to them

A DAY OF MEMORIES

At eighty years Christmas Day is still hailed with joy and gladness. It has lost none of its sacred significance, none of its heart-thrilling joyousness, but the merriment is more subdued. An element of sadness has entered into its observance since two sons in their early manhood, and the dear one who journeyed with me life's pathway for fifty-two years, passed to the Father's House. Those of us who survive are accustomed to meet and greet each other on that day of days. Naturally it becomes a day of memories—memories of my childhood home, memories of our own home and the loved ones with whom we always observed it with some measure of happiness, a happiness we tried to share with others.

NIECES AND NEPHEWS HELP

I am nearing my eighty-sixth birthday and my wife is past eighty-four. We have lived together over sixty-three years. As you will observe we have had several Christmases since the seventieth milestone. We have spent most of them at home. As we have never been blessed with children we have usually had nieces and nephews with us or have been with some of them. They are all very kind and considerate of our welfare. We are both in good health and have the use of all our faculties. In spite of our eighties we both believe the "best is yet to be."

A TELEPHONE SERENADE

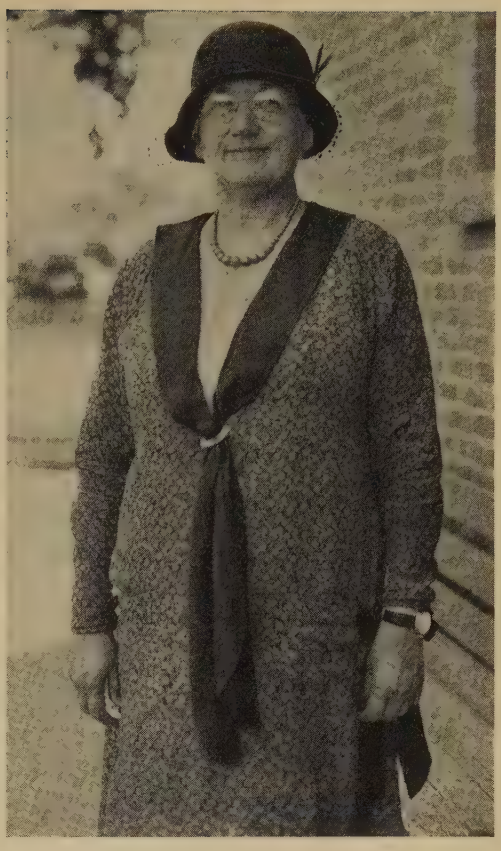
Christmas means more to me in age than it did in my youth. A five-cent barlow made me happy at six, but at seventy-one it takes the Sword of the Spirit. Of late, wife and I tame down our fancies the night before Christmas, but early next morning the phone begins its serenade. Later, happy visitors come in, and by night we are enjoying a tiredness which fills our bosoms with delight. About five days before Christmas a gift comes from the Board of Ministerial Relief. For three days we discuss its possibilities. Shall we "blow" it for the gaieties it will bring to two "old people" or shall we lay it out in the broader field of Christian usefulness?

Christmas morning I crawl out along about 8:30, pray softly as I make the two fires in the stoves, and then wish our health would permit us to attend church. I usually bring up some of the childish doings so common sixty-five years ago; "Dora, chaw that callerco and see ef the color sticks," and men on the old post office platform cheered one another by proclaiming that they had "raised a lot of corn, give away a good deal, sold a right smart, had considerable in the crib, eat a big grist each week and had saved a heap of the best for seed." During the blest day we usually get around to self-examination and criticism, wondering WHY we want to cling to life here since He said so many beautiful things of the land beyond the grave, and we usually wind up with some tears, a caress or two and a gladness that words are almost useless to describe.

GIFTS FOR THE CHILDREN

For forty-three years I have been in the Christian Ministry, but our last Christmas seems to have been the summation of all that had gone before. We had a little church whose greatest asset was 50 children, most of whom were extremely poor. My wife and I saw to it that each child was remembered with a present from our hands in addition to that which the church and parents provided. It was a work of love. I made for each of the little girls a small cradle, while my wife made them dolls. For the boys I made tops and my wife furnished some other kind of toy. Members of the school and C. E. society provided a tree and trimmed it beautifully, and then put on a little pageant "Bringing gifts to the King." Altogether without much but individual labor, it was the finest Christmas I think we ever passed. Perhaps it was so in part because it was inexpensive, so no one was embarrassed. "It is more blessed to give than to receive."

Madeline Gile Concentrates



To serve only one church, and to have all of one's opportunities and troubles centered in one spot is a new experience to Utah's veteran home missionary—Miss Madeline Gile. But such has been the case since November 1, when she transferred the care of Plymouth Church, Salt Lake City and the church at Bountiful to Thomas Gordon, for nine years pastor of the Ardenwald Church of Portland, Ore. For the future the church at Sandy will be Miss Gile's sole responsibility.

Behind this simple change there lies a lot of history. Miss Gile began her work in Utah thirty years ago as a teacher in Proctor Academy at Provo, at that time under the Education Society. After two years she resigned to go as a teacher to Adabazar in the West Turkey Mission under the Woman's Board of Missions, but the state of her health made it necessary to return to this country after three years. This experience was far from wasted.

In 1910 she again heard the call of Utah, this time going as a teacher to Coalville and Bountiful. She was transferred from the Education Society to the American Missionary Association when the latter organization took over the mission schools in Utah in 1915. Two years later she returned to a teaching position in the public schools of Massachusetts so as to be near her aging mother.

For a third time she went to Utah in 1920 to serve jointly under the Home Missionary Society and the Sunday School Extension Society, making a total of five of our missionary organizations which have enlisted her services. She took up her residence among old friends at Bountiful, but this time as a pastor rather than a teacher. In addition she undertook to revive the Plymouth Church of Salt Lake City, ten miles to the southward and to supervise activities at Five Points in Ogden, twenty-five miles to the north, at Sandy, twenty-five miles to the south, and at Lehi, thirty-seven miles south. Five Points and Lehi have since faded out of the picture, while the dilapidated building at Plymouth has been remodeled and redecorated until it is now most attractive, and at Bountiful and Sandy successive broods of children have felt the impact of her personality during the past fifteen years.

But what had been happening to Miss Gile during these years? She once remarked to Superintendent James F. Walker of the Inter-mountain district, "I believe that I am getting old. After I have worked hard for eighteen hours I do not feel as fresh the next day as I used to." Through the years she has been efficient, punctual, courageous. Thanks to her ready pen the hard facts of her daily work blossom forth like fairy stories in her quarterly reports.

The transfer of Plymouth and Bountiful has been made in part to relieve Miss Gile, but chiefly that their growth may be furthered through more abundant pastoral oversight. The emphasis at these churches has always been upon work with children, for which the new pastor, Thomas Gordon, is particularly well fitted. He is a chalk-talk artist of more than ordinary talent. As he has already served two churches in Wyoming and one in Idaho he is thoroughly familiar with both the problems and the opportunities of Utah.

A Vermont Girl Travels South in Student Summer Service

By Floris Johnson

I LEFT New England in the quietness of Sunday morning. As my father and I skimmed around corners and drove through deep woods on our way to Brattleboro, Vermont, where I was to catch a bus, he delivered some solemn words of good advice, most of which I promptly forgot. At Brattleboro he put me on the bus and shook my hand. Then the bus pulled out and I last saw him standing beside our Ford waving goodbye. A Chinese laundryman off for a vacation in New York was the only other passenger.

At New Haven I boarded a big bus for New York and points south. As night came on we went through Philadelphia, then Baltimore, then Washington. It was three o'clock in the morning as we passed through the capital. A full moon poured its light over the sleeping city. I shall never forget my fleeting glimpse of Washington monument, a ghostly silver shaft gleaming in the moonlight against the blueness of the sky. Morning found us in Virginia. My northern eyes feasted on the profusion of roses everywhere. I thought of that one poor rose bush we take such good care of in our front yard at home.

I spent the night in a hotel in Knoxville. I just tumbled into bed and wept about two homesick tears between the time I hit the pillow and the time I fell asleep. Next morning I took the bus to Spring City where Dr. Ensminger met me and carried me up the hill to Grandview and the summer conference.

Highlights of Grandview: Meeting the other SSS's—The hike out to the falls, with a nature talk by Mr. Stanley—The night the Pleasant Hill folks sang for us—Standing in line, plate in hand, at meal time—The trip to the Homesteads and the ride back to Grandview on the truck in the moonlight.

After the Grandview conference I rode to Wadley, Alabama, with some of the Alabama folks. We arrived in town shortly after midnight and discovered that none of us knew where we were supposed to go when we got there. No one had any idea where the Van Cleaves lived and there was not a soul around to ask. With typical resourcefulness Carl Dollar walked up to a house, knocked and called until he woke up the people, and asked them where the Van Cleave house was. They didn't exactly like the idea of being awakened in the middle of the night but we found out what we wanted to know so we didn't worry about their lost sleep.

On Thursday of that week Buena Veasey and I opened our Vacation Church School at the new Wadley High School building. In spite of some rather unruly small boys, used to roaming all over town and getting into all manner of mischief, we had a good school.

On the Fourth of July which came during the second week of school we planned to have a picnic. There would be swimming and a picnic supper at Stevens' Mill pond. Mr. Van Cleave and I each took a carload—real loads too. About half an hour after we arrived, just as everything was nicely started and everyone was in swimming, it commenced to rain. It rained hard for an hour. All the children took refuge under the old mill until the rain slowed down a little. Then we all piled into the cars and drove home through Wadley's inimitable red clay mud.

After two weeks of boarding around town I am prepared to make and defend, if necessary, the statement that Wadley has the best cooks in the country.

Then came the training school at Southern Union College. Officially, I was director of music and teacher of a course in health. Besides, I had the best time of the whole summer. The crowning events of the week were the candle lighting service Saturday night, communion out under the trees Sunday morning, and the talks Miss Davison gave us girls just before we tumbled into bed.

In Phenix City, Malcolm White and I worked together for the first week. The first morning of the Vacation Church School fifty-four children enrolled. Games on the church lawn, stories, songs, handwork—they enjoyed them all. They kept us both busy thinking up things for them to do, but they were all so interested in everything that it was a real pleasure to work with them.

In addition to our work in the school we also held evening meetings for the young people. They were mostly young married couples who worked in the cotton mills. These meetings took various forms. One night we presented and discussed a topic in the manner of a Christian Endeavor meet-

ing. Another night Malcolm gave a talk. Still another night I read to them some dramatic sketches of China from which they chose two to be presented the following week in connection with the final program of the Vacation Church School.

Saturday of that week I took the bus for Roanoke where Rev. G. H. Veazey met me. Sunday we set out for Rock Springs. There the Vacation Church School was to be held in connection with the revival. I was also to play the piano in the revival meetings. That gave me a good full day with VCS at eighty-thirty, "preaching service" at eleven, and evening meeting at seven-thirty.

I had never been in a real revival meeting before so you can imagine the surprise that was in store for me. Used to the unemotional religion of the West and of New England and the rather formal, dignified service, I was quite unprepared for the emotional type of meeting that I found. The visiting preacher was a man from South Georgia formerly of Rock Springs. He was particularly good at getting everyone except me (I was too bewildered to respond) in tears. At the end of every sermon all week he himself was weeping.

From Rock Springs I went to Rev. A. R. Van Cleave's church at New Hope. There, in spite of my throat which commenced to get sore in Phenix City and was constantly getting sorer, I had a very enjoyable week—and a very busy one, too. As in Rock Springs, I had to fit my program in around the revival meetings. The revival was of an entirely different nature, however, from the other. Mr. Van Cleave did the preaching himself and did it in a very calm yet thought-provoking manner.

Because of the large group of young people in the church we thought it advisable to have a young people's group as well as the Vacation Church School group. That crowded our schedule somewhat but the group meetings proved to be most successful and very well attended. We had between fifteen and twenty-five every afternoon.

SSSing is hard work, sometimes a bit bewildering, and plenty strenuous, but there are friendly people everywhere and interesting things everywhere and therefore it's fun as well.

Program Pointers for the Pilgrim Fellowship

By Harry T. Stock

The American Council on Education has issued, through the University of Chicago Press, a series of nine American primers which are of great value for older young people and adults. They are written with a full understanding of facts, and are intended for the "average" citizen who needs to acquaint himself with the issues of contemporary life. They are untechnical, the style is simple and interesting, they are illustrated by figures and graphs, and they are free from propaganda.

Each of them contains enough material for a course of from four to twelve weeks. In our church groups, the leader will constantly need to ask the questions, "What should be the Christian attitude? What can Christians do about it?" The price of each booklet is twenty-five cents. The Pilgrim Press has a supply of all of the booklets.

The titles indicate the basic problems considered: *Youth in the Depression; Money; The Farm Business; Friends or Enemies?; Crime; Strikes; Business and Government; Jobs or the Dole?; You and Machines.*

The thoroughness with which complex problems are approached will be apparent from the following selection of topics treated in, *Crime:* gangs among boys; are criminals born or made? are criminals diseased? are they "dumb"? the influence of home life; the effect of school life; the problems of leisure time; pool rooms; movies; poverty and crime; unemployment; the extent of crime in America; are foreigners the worst offenders? what shall we do with criminals? the prevention of crime; treating the abnormal criminal.

* * *

Many young people's groups would profit from the study, discussion and practice of *A Technique of Private Prayer*, by George A. Buttrick. This is a leaflet well worth distributing among both young people and adults. One cent a copy from the Commission on Evangelism, 287 Fourth Avenue, New York.

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Bulletin 54 will be issued sometime during December. It contains information regarding the young people's program for 1936. Five cents from the Young People's Department, 14 Beacon Street, Boston, Mass.

A New York Girl in Tennessee

By Vivian A. Tenney

As I look back on the two months spent in the Tennessee mountains, it is even more thrilling than ever to realize that it was I who had the privilege of doing this work. The people, young and old, became such close friends, that it was with a sad heart that I finally bade them farewell.

We had great times together playing baseball and volleyball and "Goin' t' th' river." This became such a popular pastime that we went almost daily, even after Bible School closed. It was the finest thing about my summer's work, that I was able to win the people's confidence. Because I remained in one community long enough to become familiar to them, I was able to help them in a way which I could not have done if I had had only two weeks in each place.

The Christian Endeavor which was turned over to me on my arrival, was an organization which I believe will grow to mean a great deal to the young people. About seventy-five attended each week. The greatest difficulty lay in their inability or unwillingness to discuss. They are so used to have "Hell Fire" preachers preach at them, that it was a new and unprecedented experience to take part in a service.

The young people are so starved for activity that they will walk miles to attend a prayer meeting.

Unfortunately there are no leaders among the people. The potential leaders are those who attend the Pleasant Hill Academy. They leave home on September first or earlier and don't return until April. The others are either not capable of leadership or are too busy at home.

The young people's desire to do anything to break the drab monotony of their lives, was shown in their eagerness to go on camping trips, play baseball, anything that I suggested.

We had two grand camping trips. About twenty boys and girls went on each one. As we sat around the camp fire, we talked and I realized that for the first time they were discussing problems which were of importance to them, because they were far away from the meeting house, and entirely unself-conscious. We sang and laughed together. Many picnics were arranged and nearly all of the inhabitants participated in them.

Much to my sorrow I discovered that only a very small percentage of the people read anything worthwhile. There were only very poor libraries at either the Eastland or the Toddtown schools. I gathered up about one hundred and fifty books for each school and started libraries there. In addition, I collected books for an adult library at Toddtown. I am sure that a great many older people as well as children will take advantage of

A Home in Tennessee

these books. They seem to be eager to read anything that they can find.

My medical work became much more important than I had expected. Calls came at any hour of the day and night. In addition to delivering two babies, I lanced about thirty bad carbuncles—"risin's," treated several flu patients, took care of several minor accident cases and treated "th' itch."

If I had known before leaving home, that I was going to become involved in such medical experiences, I believe that I should have decided to wait a year or two, but when I was in the field, it seemed the most natural thing in the world for me to deliver a baby.

As I look back over the summer, I realize that although I was busy every minute of the day and often at night, it was not work. I soon lost the sense of working for the mountain people. As they became friends, I became interested in their problems and tried to help them as I would any friend at home.

It seems very wonderful to think how easy it is to step into an entirely different life and become a part of it. It amused me to notice one day as I sat writing at my desk, how quickly I looked out of the window to see whose car was coming down the road. That became an important event to even a New York girl.

Heraldings

Times Change in Alabama

Within the memory of some of the present teachers of Trinity School, Athens, Alabama, such epithets as nigger-lover and damn Yankee and the like were hurled at the workers while some little boys would dare to punctuate their remarks with a stone or two. Now these youngsters have grown to manhood and times have changed.

Just before Trinity opened this fall, a reception was given to the pastor of the white Presbyterian Church of Athens, Alabama, and the teachers expressed their appreciation for his friendly cooperation by attending. They visited with many friends, among them Judge Horton of the Scottsboro trial in Decatur, and his wife, Mrs. Horton. They were surprised at how large a number of the members of this particular church were their cordial acquaintances.

A few weeks later the principal and one of the teachers were happy to attend the President's reception at Athens College, which took place in the larger drawing room of an old Southern mansion, the original building of this girls' college founded in 1847. The line formed on the porch with its two-story columns and passed in to the drawing room where an unusually large mirror over the fireplace reflected the colorful dresses and pretty faces of these Southern girls. What was more fitting than that in this monument to the old Colonial days should meet the representatives of the leading schools for Negroes and for whites in that community?

'Tis thus we witness the passing of one era and the coming of another. The only question which arises to terrify one is whether or not such friendly contacts can cement the two races together fast enough to meet the just and rising demand that we erase the present class distinctions of the South and wipe out in one fell blow the inequalities of the tenant-farmer system which clothes the Southern belle in satins and the cotton picker in rags!—*From Beth Torrey, teacher of French and History in Trinity School.*

A Summer Student in the Shenandoah Valley

Joy Grigsby writes of her summer experiences: "On account of Infantile Paralysis, work in Georgia originally assigned to me was given to others, but delegates from Virginia who attended Elon Conference invited me to come to their church at Elkton, Virginia, in the Shenandoah Valley to carry on a Daily Vacation Church School and work with the young people.

"As I rode up that beautiful valley, I was greatly impressed with the cleanliness and orderliness of the whole. The wide stretches of green pasture land dotted here and there by clumps of trees under which cattle rested in peaceful contentment away from the rays of a hot summer sun, the well kept farm buildings and then the background of deep blue mountains reaching in majestic greatness up toward the lighter blue sky caused me to lift up my head in exultant admiration. I prayed to the mighty creator of all the universe that my soul would be uplifted to meet with something like the same inspiring strength of the beauty which lay before me. As though my prayer were answered, a new sense of security and realization of my abilities surged through me and I determined that I would

give the very best of myself to my Christ and the church which I was to serve.

"Since they had never before had a Daily Vacation Church School, I found it necessary on the Sunday morning of my arrival to introduce the Church School with its divisions, purposes, and aims. There were at least forty children present at Sunday School that morning and they all expressed a desire to come back the next morning. I also consulted with the few young people present and found that they wished to have night meetings in the form of model vesper services, hymn study, and study of the Bible.

"These homes are quite different from those of South Georgia. Most of them were large two-story buildings with beautifully shaded lawns. We were always received graciously and served dinners fit for a king. No, the Virginia hospitality does not excel that of Georgia, but it is indeed equal to it. I could not say enough in praise of the people and their kind friendliness to us."

Africa Speaks!

Yes, Africa is speaking in tones which even the deaf must hear! Too long we have not hearkened to the drums over Africa or to the mutterings of the people. These dwellers on the dark continent—too often we have despised them as ignorant and backward, seldom asked ourselves what factors inherent in the African scene delayed the advance of science and aided the bondage of witchcraft and superstition. But now Africa is speaking and all the world is listening—Africa, the continent to whose ancient culture the Pyramids, built five thousand years ago, bear silent testimony, as they lift their mighty bulk in passionless grandeur beside the endless desert; Africa, where Moses, who gave us the law of God, and Euclid, who taught us the principles of measurement, were trained; Africa, where mighty Carthage long ago challenged for years the world supremacy of Rome, under whose skies Augustine, most brilliant of all the fathers of the Church, penned his "City of God," and which afforded sanctuary to the Infant Lord Himself when a ruthless dictator threatened a massacre of the innocents; Africa, once the garden of the world and the granary of Europe, whose northern cities fell first before the advancing barbarian hordes from northeastern Europe and then bowed to the onslaught of fanatical Islam; Africa, wealthiest of all the continents in potential waterpower, fertile beyond our imaginings, rich in ores and precious metals, abounding in wild life, upon whose hidden resources all Europe looks with envious eyes; Africa speaks!

Claris Edwin Silcox in *The New Outlook* of Toronto

Needed: A Religious Blend

After two years in Student Summer Service in the South, Malcolm White, the son of Hugh Vernon White of the American Board, philosophizes in this fashion:

"My attitude towards the religious situation in the South is the same as it was at the end of last year; except, perhaps, my feelings are more distinct and intense. The holiness element is utterly revolting to me. It seems a terrible degeneration to the worst elements of an uncivilized religion. And yet, the emotionalism of the religion will hold the people to the church in a way.

"The southerners are more emotional than intellectual. Hence, any religion which is at all successful with them must have a very strong emotional element. Our northern Congregational church is too intellectual to find any acceptance *in toto* in the south. And I don't think it wise to introduce a religion of cold intellectualism anywhere. Rather I believe that the religion of the south should be made intellectually respectable, and at the same time retain the enthusiasm, the emotionalism and the zeal which is the dynamic of any living religion.

"If the extremes of the south and the north can be blended into a religion which has both, the ideal could be reached. We have a lesson to learn from the south—that religion should pervade our whole lives, and that we should be enthusiastic about it. The southerner, on the other hand, must make his religion up to date and compatible with modern science and other modern advances in knowledge."

Cheer from China

"Are we discouraged? Absolutely not! The facts are we are confident these years of financial stringency are among the most fruitful of all the years of mission work in Asia. We believe God is directing this big, life-giving movement today for a mighty advance of His Kingdom throughout the world. Everywhere we feel the power and uplift of the movement.

"To be sure you have sadly depleted our numbers. And our money is reduced to a small fraction, but since when has God depended on financial backing to establish his Kingdom among men? The charge that missions are 'in a rut' makes the worker on the battlefront smile. We can't even find isolated footprints of even a Friday who passed this way. As for crises and change—we are fairly dizzy trying to

adjust our work to constantly changing psychology and revoluting social and educational and political conditions.

"One missionary remarked to me 'Don't use that word "crises" to me again.' 'We have been in one "crisis" after another ever since I came to the field in 1877 and I don't think we will ever be through with these big changes.' Fact is we have come to realize we make them ourselves.

"Yuan Shi Kai said, 'You missionaries have given us this Republic—you must stand by to help us establish democracy.' Today the Christian church is supporting the government and bringing a new moral dynamic to the support of Chiang Kai Shek's New Life Movement. In small hamlets and in great centers, in country towns and in national and provincial politics the Christians are taking on leadership—serving the people, giving their best regardless of compensation for the rehabilitation and the uplift of their people.

"Our job is to coöperate with these young enthusiastic Christians, to help build Christian manhood so that from Christian homes and schools and churches the supply of such men and women may not fail. It is thrilling! Send us young men and young women to speak the language of the new generation. These are days when history is being made. God help us not to fail Him in loyalty and in understanding." *From Edward H. Smith of Ingtai, China.*

A Few Firsts

Loring D. Chase of East Northfield, Mass., followed the example of his two sisters and went South last June in Student Summer Service. He reports:

"It was the little things which made the summer of so much value to me—the friendship with the Slaters, the acquaintances and real friends that I made in their parish—the observation of new customs, and the learning of new ways—learning to eat new things, all of which tasted good to me. Most of the things that I did, I did for the first time,—being in the pulpit, standing on my own two feet and preaching, and while on my feet to have new ideas come and to try to put those across.

"I learned how to get along with children fairly well, and often when Priscilla and I went calling, I would entertain the kids while Priscilla did the same for the parents. I told stories for the first time, I ironed for the first time, I led games for almost the first time, I prayed in public for the first time. I learned to do things by trying to go ahead and do them."

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Benson Y. Landis and George Edmund Haynes, both of the Federal Council of Churches of Christ in America, have collaborated in the publication of a 48-page booklet based on case studies of ten rural communities and ten plantations in Arkansas. The purpose is to throw light upon the problems which confront the Negro in the rural South. This study was made possible by a financial grant from the American Missionary Association. The booklet, *Cotton Growing Communities; Study No. 2*, may be secured for fifteen cents from the Department of Race Relations of the Federal Council at 105 East 22 St., New York City.

Events in Guadalajara

Writes Rev. Clarence A. Neff in *The Mexico Microbe*:—"The outstanding event in Guadalajara during the past summer was the visit of President Cardenas in July. He spent a week here, giving interviews from morning until midnight to all delegations and individuals in turn who wanted to present problems. He supplemented these with a public meeting in the largest theater, where for six hours he listened to complaints and suggestions from the floor regarding the government and its officials. Refusing to allow elaborate festivities to be given in his honor, he impressed everybody with his democratic spirit and sincerity . . . his zeal for the betterment of the masses.

"The situation in Guadalajara—and evidently over the country as a whole—is much happier than it was a year ago. Although the anti-ecclesiastical legislation remains on the books, there seems to be great leniency in its enforcement. The ban on the circulation of religious publications has been lifted. On the other hand, the Catholic boycott of public schools seems to have been dropped, as the new term has started with a large attendance in such institutions. . . .

"Due to reduced appropriations from abroad, plus the discouraging outlook for private schools in Mexico, the Colegio El Pacifico in Mazatlan was definitely closed at the end of the school year in June. Then came a letter from the state director of federal schools, urging that the institution be reopened, especially in view of the efforts he had made to get government recognition for it. The California Committee accordingly decided to give the school what financial support it could, and Mrs. Medora Williams, formerly Principal of the Instituto Corona at Hermosillo, was asked to take charge."

Since the *Microbe* was issued we have heard that the Mazatlan school opened with 80 students. Mrs. Williams writes enthusiastically of her reception locally.

Dividends in Boys

International Falls is a lumbering and paper-manufacturing city on the northern boundary of Minnesota where the state conference has for years aided in the support of our church. The remarkable feature of the fifteen-year pastorate of A. W. MacNeill has been the boys who have grown up under his supervision, some of whom have shared his home. First in this apostolic succession is Marshall Eck, who interrupted his course at Carleton to teach for two years at Carleton-in-China, and who is now a student at Andover-Newton Seminary. Next in line is Leslie Cleaveland, a senior at Carleton who expects to enter Andover-Newton next fall, and who last summer took care of the services of the International Falls church during the pastor's vacation. Boy number three is a junior at Northland College and is also preparing for Christian service. Number four has entered Carleton with an honor scholarship. Five and six entered Northland this fall, and the end is not yet. As for the girls, one of them is in her second year at Northland. Such are the large results of the activities of a small church.

An Excuse for Calling

Two Vermont pastors have chosen to take upon themselves the collecting and opening of the Cent-a-Meal boxes in their parishes because of the contacts with the people which this makes possible. Their policy has been to place these boxes so far as possible with people who were not giving to missions and then to call every three months to see how the boxes—and the people—were coming along. They have discovered that this policy brings them into the homes where they most want to go and also supplies them with an opening for just the sort of conversation which they wish to carry on.

Have You a Hand-Organ?

If you have or know someone who has and would be willing to give it away, Kobe College would be very grateful for the gift to add to the historical collection of the Music Department. "I should particularly like," says President DeForest, "a music-box, the kind that has a cylinder with little protuberances on it—you wind it up and it tinkles out its pretty tune; and a player-piano or organ, the kind in which a parchment roll is inserted—I understand those have largely gone out."

The International Missionary Councillors, East Northfield

A Notable Northfield Conference

The Executive Committee of the International Missionary Council met at East Northfield, Massachusetts, from September 27 to October 4, 1935. Seventy-five delegates were present from twenty-five national and regional councils in operation in various parts of the world—a group well designed to reflect the policy, practice and conviction of Protestant Christianity in Asia, Africa and Latin America, as well as in Europe and North America.

The richly varied representation from either side of the North Atlantic ran from the ripe scholarship of those three well known Professors of Missions, Dr. Julius Richter of Berlin, Dr. Knut Westmann of Upsala and late of China, and Dr. Kenneth Latourette of Yale, to the principal missionary administrators of the West and such leading laymen and women as the Honorable Newton W. Rowell, K. C. of Canada and the Baron and Baroness Boetzelaer van Dubbeldam.

From Asia the national representatives included Dr. Surendra Kumar Datta, President of the Foreman Christian College, Lahore, India; Dr. C. Y. Cheng, Moderator of the Church of Christ in China; Rev. Akira Ebisawa, Secretary of the National Christian Council of Japan; Mr. T. H. Sun, Editor of the *Christian Farmer;* Mr. Etsuzo V. Yoshida, Treasurer of the National Christian Council of Japan, and Secretary of the Omi Brotherhood. The Philippine Islands sent the Rev. Francisco S. Galvez of the National Christian Council there, and Señor G. B. Camargo came as Secretary of the National Council of Evangelical Churches of Mexico.

The fellowship of German with French, Chinese with Japanese, Oriental and Occidental in an early morning communion service carried the company to a depth of fellowship unbroken at any moment of the whole week of meetings. Is it too much to say that if the destinies of the nations of the world could be in the hands of Christian statesmen of this sort, world peace would be assured? Backward peoples would be given their opportunity and democracy in the truest sense of the word would have its place in the great human family.

Various decisions were arrived at, calling for concentrated effort in behalf of Evangelism—that is, the sharing of the Truth and Life of Jesus Christ with all peoples; a more adventurous and far-reaching program of coöperation; and the upbuilding and maintenance of the younger churches on the so-called mission field.

Kowloon in 1938

The next World Missionary Conference will be held in the autumn of 1938 in Kowloon, which faces the British isle of Hong Kong.

Four hundred delegates are to be sent, chosen from 30 different areas throughout the world. Over 200 of these will be nationals; 70 will be missionaries; the remainder will be Christian leaders from Europe and North America; also every national Student Christian

Pacific School of Religion

Movement in the world will be asked to send one student.

The main objective of this World Conference will be the upbuilding and maintenance of the younger churches (formerly called the native churches on the mission field) as a part of the historic world-wide Christian community.

This decision to hold the Conference at Kowloon was made by the Executive Committee of the International Missionary Council at its meeting in East Northfield, Massachusetts, from September 27 to October 4, 1935.

Sewing Machines for Tottori

The little church in Tottori, Japan, of about 130 members, which has a struggle to raise its pastor's salary and balance its budget, feels so strongly that the social service of the Nansokan center must not stop for the lack of funds, that it has undertaken the salaries of the kindergartner and the night school teachers, with its other running expenses.

Mrs. Yura, a fine Christian woman who runs a successful trade school in Okayama where 250 girls make foreign style dresses for the department stores, offered to help the Nansokan start such a school, to send teachers, train a business manager, assist in buying materials and selling the finished dresses, the proceeds, after paying expenses, to go towards the social service work of the Center.

The local Christians raised 1000 yen and the school was opened in April with 35 pupils, who besides learning a useful trade, are taught cooking, reading, the Bible and Christian hymns.

The school has already proved a success and has a hopeful future. It needs more sewing machines, however.

Have you a second-hand Singer sewing machine (No. 103 or No. 15) you could spare to the courageous little church? Only Nos. 103 or 15 can be used, and if you have one write to Harvey L. Meeken, 14 Beacon St., Boston, Mass. The machine should be marked "for the Nansokan, Tottori, Japan," and $4.00 should be sent to pay freight from Boston to Japan.

Personals

President and Mrs. Judson L. Cross's final departure to take up their residence at Tougaloo College was made the occasion for a luncheon at the Parkside Hotel in New York City on October 30. At the same time recognition was given to Mr. and Mrs. George N. White as the newest arrivals in the New York secretarial group. Mrs. Lucius Eastman of the Administrative Committee of the American Missionary Association served as toastmistress, while felicitations to the four guests of honor were extended by Fred L. Brownlee and William T. Holmes, president emeritus of Tougaloo College. In addition to a large delegation from among the denizens of 287 Fourth Avenue there were present: James Weldon Johnson, professor of Creative Literature at Fisk University and Mrs. Johnson; Walter White, secretary of the National Association for the Advancement of Colored People, and also brother of George White, and Mrs. White; William Pickens, field secretary of the National Association for the Advancement of Colored People; Mrs. Vernon W. Lippard, daughter of Pres. and Mrs. Cross, and her husband; Mrs. F. A. Sumner, whose husband was president of Talladega College; Warren H. Wilson of the Presbyterian Board of National Missions.

Rev. Edwin E. Aiken celebrated on November 17 the fiftieth anniversary of his arrival in North China as a missionary of the American Board. After twenty-seven years of service, he engaged as a member of the Intermission Committee, in the revision of the Mandarin Bible.

Dr. Cass Arthur Reed, formerly President of International College, Izmir, Turkey, has accepted a call to the pastorate of Pilgrim Congregational Church, Pomona, California, effective immediately, active work to begin on February first. The former pastor, Rev. Truman Douglass, succeeds Rev. Jay T. Stocking at St. Louis. A brief *Personal* concerning Dr. Reed appeared in the October HERALD in view of his arrival in America in August.

Rev. Cass Reed and Family

Miss Rada Pavlova, of Sofia, Bulgaria, who died on August 22, had been connected with the Girls' School at Samokov as Matron and Supervisor of study, and later with the American College in Sofia which was the successor of that school and of the Samokov Boys' School. President Black of the College says that she was a woman of unusual intelligence, widely read, conversant with English and German, a popular member of the college community among both teachers and students. During recent years she has contributed twenty-five per cent of her income to the support of orphans in an orphanage carried on by Mrs. Furnadjieva.

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Miss Lillian C. Brauer of Adana, Turkey came home for her furlough in November. She is a Carleton College alumna and also a graduate of the Congregational Training School for Women. For fifteen years she has engaged in social service, establishing playgrounds and a social service center.

Max Webster, after six years of unremitting service to the people of Powder River County, Mont., has moved from Broadus back to his native Vermont, where he is now pastor of a group of churches in the northern portion of the state centering around Westfield. Just at present he is turning his inquiring mind to a study of relationship between the English and the French cultures in this portion of the world.

In Memoriam

Superintendent Anders Knut Voss

An expanding life was brought to a premature close by the accidental death of Superintendent A. K. Voss of Minnesota during the night of Oct. 25 in an apartment hotel in Minneapolis.

Mr. Voss was born in Grimstad, Norway, June 1, 1883. As a young man he came to America and entered the employ of the Western Electric Company in New York City. During this time he was instrumental in organizing the Norwegian church at Orange, N. J.

In 1910 Mr. Voss gave up business

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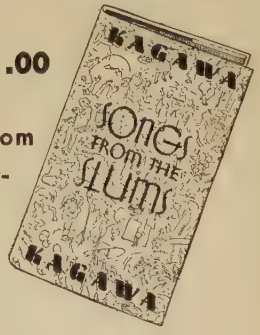

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to enter Chicago Seminary, from which he graduated in 1913. Although offered a fellowship from the Home Missionary Society to study in Italy in preparation for work among the Italians in this country, he chose rather to go to the home missionary field about Mahnomen, Minn. Here he erected three church buildings during four years of service. The eighteen years during which he "travelled these parts," as he sometimes expressed it, began with his appointment in February of 1917 as district

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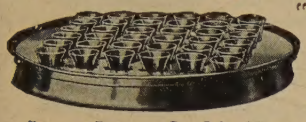

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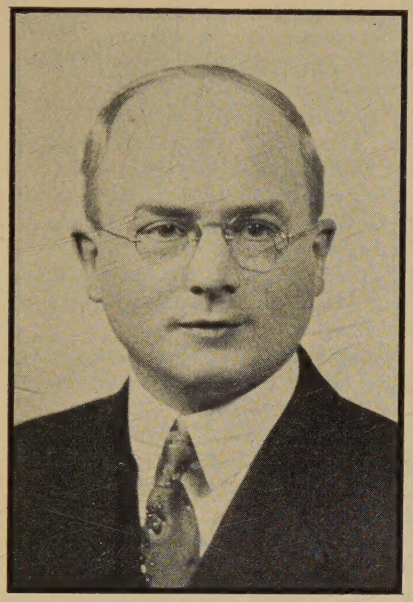
superintendent of Northern Minnesota. Six years later he was made assistant superintendent for the entire state, and following the death of Superintendent Everett Lesher in 1929 he was elected superintendent of the Minnesota Conference. With the retirement of J. P. Miller as superintendent of the Minneapolis and St. Pauls Union he assumed responsibility for the direction of our churches in the Twin Cities in 1933. Thus did he climb steadily and consistently from a home missionary parish to the leadership of a large state.



Superintendent A. K. Voss was a man of great energy and much administrative ability. Never having married, he was free to travel incessantly among the churches. He was both meticulous about details and friendly in all his contacts. His frequent trips to Norway to visit his mother revealed the more tender aspect of his nature.

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The Chronicle

SAILED FOR THE FIELD

October 11. From New York, Dr. Maria Korchagina returning to the Marathi Mission.

October 29. From New York, Mrs. Cyril H. Haas, returning to the Near East Mission.

* * *

ARRIVALS ON THE FIELD

September 1. In Tunghsien, North China, Rev. and Mrs. Harry S. Martin, returning to the Mission.

September 2. In Peiping, North China, Rev. and Mrs. Ernest T. Shaw, returning to the Mission.

September 7. In Colombo, Ceylon, Mr. Theodore S. Oppenheim, joining the staff of Jaffna College.

September 8. In Dondi, en route to Chilesso, Rev. and Mrs. Duane V. Waln, returning to West Africa.

September 9. In Foochow, China, Miss Hazel M. Atwood, returning to the Foochow Mission.

September 16. In Foochow, China, Miss Helen H. Smith, returning to the Foochow Mission.

September 28. In Peiping, China, Rev. and Mrs. Brewster Bingham, under appointment to the Foochow Mission.

September —. In Foochow, China, Miss Susan E. Armstrong, returning to the Foochow Mission.

* * *

ARRIVAL FROM THE FIELD

October 5. In Los Angeles, Rev. and Mrs. C. Burnell Olds of Okayama.

* * *

DEATHS

October 3. At Gadsden, Alabama, Rev. John R. Sims, after forty-three years of service as pastor of Negro churches in Alabama.

October 12. At Pasadena, Cal., Miss Anna L. Millard, member of the Marathi Mission 1887–1925.

October 26. At Minneapolis, Minn., Rev. Anders Knut Voss, Superintendent of the Minnesota Conference.

November 4. At Coral Gables, Florida, Rev. Martin Luther Stimson, missionary in Shansi, China, 1881–1889; Micronesian Islands, 1898–1908.

November 17. In Washington, D.C., Mrs. Fanny Sweeney Wickes, missionary in North China from 1912 to 1934.

November 21. In New York, Rev. George Allchin, missionary in Japan 1882–1920.

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(The Pilgrim Press)

Organized and conducted in the interest of the Congregational-Christian churches for the publication and distribution of religious education literature, including periodicals, textbooks, teachers' magazines, children's and young people's weekly papers, books for home and church use, church school equipment, and the publication of the church paper, *Advance*. The Society operates book stores at Boston and Chicago.

Sidney A. Weston, Ph.D., General Manager and Editor
Rev. William E. Gilroy, D.D., Editor of *Advance*
Rev. Hubert C. Herring, Associate Editor of *Advance*
Arthur J. Crockett, Treasurer
14 Beacon Street, Boston, Mass.
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CONGREGATIONAL EDUCATION SOCIETY

14 Beacon St., Boston, Mass.

Rev. Herbert W. Gates, General Secretary
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Makes available to the churches practical methods, materials and plans for Christian education in home, church and school. Its departments of work and secretarial leadership are as follows:

Rev. Harry T. Stock, Miss Lucy M. Eldredge (Dayton, O.), Young People and Student Work
Rev. Erwin L. Shaver, Leadership Training
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*19 So. La Salle St., Chicago, Ill.

CHURCH EXTENSION BOARDS

287 Fourth Ave., New York City

including:

The Congregational Home Missionary Society
The Congregational Church Building Society
The Congregational Sunday School Extension Society

Rev. Ernest M. Halliday, General Secretary
Elbert C. Wood, Church Building Secretary
William T. Boult, Treasurer

Departments:
Foreign-speaking, Rev. Herman Obenhaus
Negro Work in the North, Rev. Harold M. Kingsley
Town and Country, Rev. Malcolm Dana

These Societies carry on a wide range of home missionary activities. They establish church schools, organize churches, aid needy churches in the support of their ministers, and assist in church and parsonage building.

THE MINISTERIAL BOARDS

287 Fourth Ave., New York City

Lewis T. Reed — General Secretary
William T. Boult — Treasurer

The Congregational Board of Ministerial Relief conserves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1934, 1,008 regular and emergency grants were made by the National and State Boards.

The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1934, 2,980. Assets, $5,879,226.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1934 $4,997,943.

THE COMMISSION ON MISSIONS

287 Fourth Ave., New York City

W. Frederick Bohn, *Chairman;* Rev. Charles E. Burton, *General Secretary;* _____ *Executive Secretary;* Rev. John R. Scotford, *Editorial Secretary;* Mrs. D. E. Brown, *Associate Secretary;* Miss L. V. Seidler, *Office Secretary.*

This Commission of the National Council is also the official committee of each of the Missionary Societies and of the General Convention of the Christian Church "for the purpose of disseminating information, cultivating interest and procuring funds." It is also charged with co-ordinating the administration of the Missionary Societies. For information address the Commission in New York or 14 Beacon St., Boston or Rev. Howell D. Davies, Regional Secretary, 19 South La Salle St., Chicago, Ill.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Ave., New York City and
5757 University Ave., Chicago

Arthur E. Holt — Chairman
Hubert C. Herring — Director

Created by vote of the General Council at Oberlin as an agency of the churches for social research, education and action upon the great social frontiers, industrial, rural, racial and international. The Council for Social Action seeks to serve as an effective instrument through which the churches may give effective corporate expression to their concern for a righteous, just and peaceful world.

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Christmas checks were sent to 837 men, women and children—aged, ill, unemployed or orphaned—in forty-five different States, Hawaii, Puerto Rico, Canada, England, Germany and Japan.

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CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

287 Fourth Avenue, New York